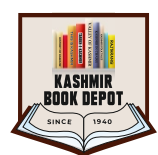


ABOUT THE BOOK

The term 'hadith' means the sayings, actions and approvals of holy Prophet ﷺ. This book by Shah Waliullah[ؒ] is a unique blend of the traditional teachings of ahadith and the sayings of the holy Prophet ﷺ in dreams or spiritual unveilings (kashf). The book consists of two parts, in the initial one we have a collection of forty ahadith which have been narrated by Hazrat Ali[ؓ] and are selections of ahadith from Aqaid (beliefs), Ibadaat (worship), Ikhlāq (manners), Maashirat (social norms) and Mamlaat (transactions). In short, they are covering all the aspects of shariah. In the second part, there is a collection of sayings of Prophet Muhammad ﷺ narrated in dreams or kashf. The latter are not ahadith in the technical sense of the term but serve an important source of glad tidings for the person who witnesses them. These teachings lead to a cumulative effect of knowledge and illumination of hearts. The translator has briefly commented on the ahadith so as to make them more beneficial for the readers.



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AMONGST THE GLAD THINGS OF THE TRUSTWORTHY



SHAH WALIULLAH DEHILVI[ؒ]

TRANSLATED AND COMPILED BY
DR. ABRAR AHAD WANI

ON BEHALF OF
ILAHYA PUBLICATIONS

الْأَرْبَعِينَ

AL-ARBA'EEN & PRECIOUS GEMS

AMONGST THE GLAD THINGS OF THE TRUSTWORTHY

PROPHET

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

مُحَمَّدٌ

SHAH WALIULLAH DEHILVI^{رحمته}

TRANSLATED AND COMPILED BY
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Foreword

It is really highly heartening to see this little but great endeavor by dear Dr. Abrar Sb, particularly in these days of moral and religious degradation. Many people, whose hearts have been over-filled with the immense love for the beloved Prophet ﷺ have written arba'een all these fourteen centuries. Special credit goes to dear Abrar Sb for selecting Arba'een compilation of one of the greatest scholars of subcontinent namely Shah Waliullah Muhaddith Delhvi. This is amazing selection of great pearls chosen by great Shah Sahab from the ocean of Ahadith. These pearls are of immense value for every believer. May Allah bless Dr Abrar and also give us Towfeeq to benefit from these precious pearls.

Dr Rafiq Ahmad Pampori
Rector Darul Uloom Ilahiya
Ex. Principal Govt. Medical College, Srinagar

Acknowledgements

All praise is due to Allah ﷻ alone. And prayers and peace of Allah be upon the chosen Prophet Muhammad ﷺ and his family and companions and whoever follows his guidance.

My sincere gratitude to my teacher Dr Rafiq Ahmad Pampori for his blessings and supervision in completion of this work. The work would not have been possible without the great help of Maulana Manzoor Ahmad Qasmi , Sameem Sahib and Mufti Umar Sahib. May Allah ﷻ accept their endeavor.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translator's Preface

The love and affection of holy Prophet ﷺ for his Ummah is so much that the words will not be able to encompass it. It is felt by the heart of anyone who has ventured to study his teachings. The Quran gives testimony to his affection for the Ummah:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ
رَءُوفٌ رَّحِيمٌ

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.
(9:128)

The concern is so much that he would remain in constant vigil for the benefit of Ummah. Aisha ؓ narrates, “Once, when I saw the Prophet in a good mood, I said to him, “O Messenger of Allah! Supplicate to Allah for me!” Therefore, he said, “O Allah! Forgive Aisha, her past sins and her future sins, the sins which she has hidden and the sins which have been made apparent.” Therefore, I began smiling, to the point that my head fell into the lap of the Messenger of Allah ﷺ out of joy. The Messenger of Allah ﷺ said to me, “Does my

supplication make you happy?” I replied, “And how can your supplication not make me happy?” He then said, “By Allah, it is the supplication that I make for my Ummah in every prayer.” [Musnad Al Bazaar].

Once he raised his hands and said, “Oh Allah, my Ummah! My Ummah!” and began to cry. The angel Jibreel ؑ said, “O Muhammad what makes you cry?” He replied, “My Ummah, my Ummah! Allah then said, “Oh Jibreel, go to Muhammad and tell him, ‘Indeed, We will please you regarding your Ummah, and We will not cause you to grieve.’” (Sahih Muslim)

We often do not pray for ourselves so often as our Prophet ﷺ used to do for us. If anyone is given a chance for his wish to be accepted, it goes without doubt that we will ask something for ourselves or maybe for some of our close relatives. May Allah ﷻ shower his choicest blessings on the holy Prophet ﷺ who said, “Allah has given one Dua to every single Prophet and every single messenger that he has guaranteed that He will respond to. And every single Prophet has used up this Dua for himself in this world, except for me. I have saved it and have not used it and I will not use it in this life. I have kept it for my Ummah and I will use it for them on the day of judgement. And my Dua will be, O Allah, forgive my entire Ummah.” (Sahih Muslim 199) Now how should the Ummah reciprocate, we should have been drenched in his love and following. But alas, the majority of Ummah has a token sake relation with their great benefactor

and a vast majority does not know anything about him except may be his name.

For the current era Muslims, there is a hadith, which is enough to shake our conscience to promulgate the love for his teachings. Once the prophet ﷺ was in tears and seeing their Prophet ﷺ in tears as they returned from a journey, his companions asked him, “What makes you cry, O, Messenger of Allah? “I miss my brothers,” said the Prophet ﷺ Surprised, they asked, “Are we not your brothers, Oh Messenger of Allah?” “No,” said the Prophet ﷺ “You are my Companions. My brothers are those who will come after me and will believe in me without having seen me.”

All these ahadith are an eye opener for the sleeping Ummah that their greatest benefactor after Allah is the personality of the Holy Prophet ﷺ whom we have miserably forgotten. It is his selfless desire for his Ummah to be saved from eternal disaster that he is seen as often doing an extra mile for us. As one studies the ahadith in between the lines, the realization of the affection and love of the Prophet ﷺ for his Ummah is depicted in a clear manner. I can vouch under oath that his love and care for us is far more than that of our parents. With this background the blessed Prophet ﷺ knew that one of the greatest bounties bestowed by Allah ﷻ is the knowledge and whole Quran and ahadith vindicate my claim. Now the stature of the scholars is so high that the affectionate Prophet ﷺ might have desired more and more people come under the ambit of the bounties promised by

Allah ﷻ for the scholars. This may be the reason that he ﷻ said,

من حفظ على أمتي أربعين حديثاً من أمر دينه بعثه الله يوم القيامة فقيهاً عالماً

Whosoever memorizes and preserves for my people forty hadith relating to his religion, Allah will resurrect him on the Day of Judgment as a jurist and religious scholar. [Kanz al-Ummal 10: 136 (29182)]

There is another hadith about the blessings assured for memorizing forty hadith

من حفظ على أمتي أربعين حديثاً من السنة حتى يؤدّيها إليهم كنت له شافعياً أو

شهيداً يوم القيامة

Whosoever memorizes and preserves for my people forty hadith relating to the Sunnah and he conveys it to them, on the Day of Judgment I shall be an intercessor or a witness for him [Jami Bayan al-Ilm wa-Fadhl 1:193]

There are a few more ahadith like this which describe the greatness of memorizing hadith. Although the lines of transmission of these hadiths are weak but the narrations become strengthened when considered collectively and therefore they are accepted by many great scholars. Had it not been so, then so many religious scholars would not have composed works in this field. The possible first person to do so was possibly Abdullah bin Al-Mubarak, followed by Ibn Aslam Al-Tusi, Al-Hasan bin Sufiyan Al-Nasai, Abu Bakr Al-Ajurri, Abu-Bakr Mubammad bin Ibrahim Al-Asfihani, Al-Daraqutni, Al-Hakim, Abu Nuaim, Abu Abd Al-Rahman Al-

Sulami, Abu Saeed Al-Malini, Abu Uthman Al-Saboni, Abdullah bin Muhammed Al-Ansari, Abu Bakr Al-Baihaqi, Sheikh Ahmad Sirhindi, Sheikh Abdul Haq Dehilvi, Imam Nawawi and numerous others (May Allah bless all of them)

Once a person's unbiased mind and pure heart (Qalb-e-Saleem) analyses these ahadith, his heart overflows with the love and affection for the Prophet ﷺ. Can any worldly employer bestow the worker who works for forty days, the salary of years? No this is only my master's grace who is bringing a simple person with a little knowledge in the group of scholars so that they attain great stature. Now if we do not embrace this bounty then it is our misfortune. With this background when a semi literate person like me wants to get his share from the bounty he is in a fix how to do it? By the grace of Allah ﷻ I had a chance to go through some of the books of Shah Waliullah رحمه الله and the simplest was his arba'een (collection of forty hadith) which I decided to translate into English and Urdu so as to get blessed with this prediction. Even if one does not collect forty hadith himself but utilizes the work of other person then still he can hope for the reward as promised by holy Prophet ﷺ. Amongst the arba'een of so many scholars, this is a unique one as all ahadith are narrated through the chain of Ahle Bayt with last narrator being Hazrat Ali رضي الله عنه and this may be a hint towards his flowing love for these blessed souls. A simple explanation to these ahadith is added to make them more useful for the readers. In addition, an effort is made to look for these ahadith in other

books, a technical term called 'Takhrij'. For this hadithportal.com has been used with exception of few places where Sunnah.com has been used.

The second booklet is an entirely different concept of narrating from Prophet ﷺ in which the sayings have been heard by narrator in dreams or in kashf (spiritual unveiling). On the second portion of book many people can raise numerous questions but before doing so one must understand the stature of the author and then discuss the content with the scholars of their respective areas in order to benefit from the works of the great people of ummah. In fact for a lot of time after finishing the translation there was dilemma in me whether to publish this book or not due to this apprehension of being misunderstood. But then Allah ﷻ made things clear and this work is being presented as a tonic for the hearts which have become weak due to their weak association with the beloved Prophet ﷺ. The readers will feel themselves the enlightening effect these 'mubashirat' have on the souls.

May Allah ﷻ save me from the whispering of my lowly 'nafs' (Self) and the 'mardood (cursed) Shaitaan' and make this work as a means of salvation for me, my teachers, mentors, my acquaintances and whole Ummah. My humble supplication to Allah ﷻ is to make this small work as a means of achieving 'shafayat' (intercession) of beloved Prophet ﷺ on the day of Judgement. Aameen.

Abrar Ahad Wani
Srinagar

A decorative rectangular border with rounded corners, featuring intricate floral and scrollwork patterns in a light gray color. The border frames the central text.

Al- Arba'een

Author's Preface

In the name of Allah, the Beneficent, the Merciful

After duly praising Allah and invoking His blessings and peace on Prophet Muhammad ﷺ, the author (Shah Waliullah Dehlawi) submits that this book contains forty such sayings of the Prophet ﷺ that are authentic. These are brief in words but rich in meaning so that the seekers of virtue read it with the hope that they may be included among the ulema (the Islamic scholars). This is based on the following saying of the Prophet ﷺ “He, who memorizes for my followers forty Ahadith relating to the religion, will be raised as faqeeh (the Islamic jurist) on the Day of Judgement and I will be a witness and intercessor for him.”

Now, Shah Waliullah (may Allah forgive his sins) says that the following Ahadith were related to him by Abu Tahir Madani, who related them on the authority of his father Sheikh Ibrahim Kurdi, who related them on the authority of Zainul Abideen, who related them on the authority of his father Abdul Qadir, who related them on the authority of his grandfather Yahya, who related them on the authority of his grandfather Muhibb, who related them on the authority of his

father's uncle Abi Aiman, who related them on the authority of Shahab Ahmad, who related them on the authority of his father Raziuddeen, who related them on the authority of Abul Qasim, who related them on the authority of Sayyid Abu Muhammad, who related them on the authority of his father Abul Hasan, who related them on the authority of Abu Talib, who related them on the authority of Abu Ali, who related them on the authority of his father Muhammad Zahid, who related them on the authority of his father Abu Ali, who related them on the authority of Abul Qasim, who related them on the authority of his father Abu Muhammad, who related them on the authority of his father Husain, who related them on the authority of Jafar, who related them on the authority of his father Abdullah, who related them on the authority of his father Zainul Abideen-who related them on the authority of his father Imam Husain, who related them on the authority of Ali ibn Abi Talib (may Allah's blessings descend on all of them). He narrated that the Prophet of Allah ﷺ said,

قال الحسين قال حدثني والدي أمير المؤمنين علي بن أبي طالب كرم الله وجهه قال
 قال رسول الله صلى الله عليه وسلم ليس الخبر كالمعاينة وبه الحرب خدعة وبه
 المسلم مرآة المسلم وبه المستشار مؤتمن وبه الدال على الخير كفاعله وبه
 استعينوا على الحوائج بالكتمان وبه اتقوا النار ولو بشق تمرة وبه الدنيا سجن
 المؤمن وجنة الكافر وبه الحياء خير كله وبه عدة المؤمن كأخذ الكف وبه لا يحل

لمؤمن أن يهجر أخاه فوق ثلاثة أيام وبه ليس منا من غشنا وبه ما قل وكفى خير
مما كثر وألهى وبه الراجع في هبته كالراجع في قيئه وبه البلاء موكل بالمنطق وبه
الناس كأسنان المشط وبه الغنى غنى النفس وبه السعيد من وعظ بغيره وبه إن
من الشعر لحكمة وإن من البيان لسحرا وبه عفو الملوك إبقاء للملك وبه المرء مع
من أحب وبه ما هلك امرؤ عرف قدره وبه الولد للفراش وللعاهر الحجر وبه اليد
العليا خير من اليد السفلى وبه لا يشكر الله من لا يشكر الناس وبه حبك للشيء
يعمى ويصم وبه جبلت القلوب على حب من أحسن إليها وبغض من أساء إليها وبه
التائب من الذنب كمن لا ذنب له وبه الشاهد يرى ما لا يرى الغائب وبه إذا
جاءكم كريم قوم فأكرموه وبه اليمين الفاجرة تدع الديار بلاقع وبه من قتل دون
ماله فهو شهيد وبه الأعمال بالنية وبه سيد القوم خادهم وبه خير الأمور أوسطها
وبه اللهم بارك لأمتي في بكورها يوم الخميس وبه كاد الفقر أن يكون كفرا وبه
السفر قطعة من العذاب وبه المجالس بالأمانة وبه خير الزاد التقوى

لَيْسَ الْخَبْرُ كَالْمُعَايَنَةِ

خبر (کسی چیز کے بارے میں سن لینا) دیکھنے کی طرح نہیں ہے۔

“The news (hearing about something) is not like seeing it”

This is a common experience that news does not cause so much of an effect on us as observing the event. In Musnad Ahmad, the above hadith is mentioned with different narrators and that explains the above hadith as well:

لَيْسَ الْخَبْرُ كَالْمُعَايَنَةِ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِمُوسَى عَلَيْهِ السَّلَامُ إِنَّ قَوْمَكَ فَعَلُوا كَذَا وَكَذَا فَلَمْ يُبَالِ فَلَمَّا عَايَنَ أَلْقَى الْأَلْوَاحَ عَلَيْهِ

After mentioning the hadith, the Prophet ﷺ gave the companions the example of Musa ؑ while he went to Mount Sinai to receive the Tablets, his people whom he left behind started to disbelieve. Musa ؑ did not drop the Tablet when Allah ﷻ told him, but when he saw them with his own eyes he dropped them out of anger. Regarding this hadith Imam Ibn Qayyim ؒ says that prophet Moosa ؑ became so angry that he threw the word of Allah but for this there is no blame on him as his anger was because the people had practiced polytheism, so his anger was for Allah alone.

Ahmad in Al-Musnad (1797), Ibn Abi Shaybah in his Musannaf (33657), Abdullah bin Ahmad bin Hanbal in the Sunnah (1014), An-Nasa'i in Al-Kubra (9952), Abu Ali al-Mawsili in his Musnad (2563), al-Tahawi in Mushkil al-Athar (52), Ibn Hibban in his Sahih (6319, 6320), al-Tabarani in al-Awsat (25, 7183)

الْحَرْبُ خُدْعَةٌ

جنگ ایک چال (دھوکہ) ہے۔

“War is deception”

This is a contentious hadith as apparently Muslims are being taught treachery but most of the Quran and ahadith call treachery as a sign of hypocrites. Like Allah ﷻ says,

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ

“They are those with whom you made a covenant, but they break their covenant every time and they do not fear

Allah” [8:56]

And the Prophet ﷺ said, “Every betrayer will have a banner on the Day of Resurrection, by which he will be known.” (Bukhari 6966; Muslim 1736)

Hence, on studying the apparently contradicting traditions one can safely deduce that Islam promotes ethical standards in all the circumstances including war like banning the killing of children, women and elderly in war. Maintaining safety of prisoners of war and so on. Hence, deception is the major sin in Islam whether it is done to a Muslim or non-Muslim but in certain situations in declared wars, this is permissible with many preconditions. When Abu Ubayda ؓ was the commander of the Muslim armies in Syria, the Emperor of Byzantium set out with a large army to

recapture the city. Abu Ubayda ؓ decided to evacuate the city because he had only a handful of soldiers. He gathered the people of city in the middle of the city and announced, “We collected the protection tax from you because we planned to defend you. Now we are too weak. In this case, we return the tax we collected.” All the taxes collected were returned to the non-Muslim people of city. Such was the depth of feeling and understanding displayed by the early Muslims. They were constantly aware of their obligations towards God, their brothers and sisters and those who were under the protection of the Muslim armies.

In all the holy wars, the rules and regulations have been laid down like not harming the children, women, old, priests and other noncombatants. The current day’s armies forget all ethics in wartime however, Islam has taught these rules centuries ago. In certain situations, the holy Prophet ﷺ allowed to follow the path of deception in wars like the habit of the prophet ﷺ was not revealing the exact plans of battles to everyone so that the enemy does not understand the military tactics of Muslims and would be taken by surprise. This example is seen in the conquest of Makkah when Muslims were ordered to get ready for battle but the exact plan was not revealed. In certain cases, sending envoys to perform spying in wartime is also proven. So here deception is a method of military tactics as in employed by any army in the world. So the hadith cannot be used as an instrument for committing war crimes not can it be used to defame Islam as

these happen only when one fails to study the correct context of teaching.

Bukhari included it in his Sahih (No. 4787 and 61/2051 No. 3446) , Muslim in his Sahih (19/439 No. 1851 and 19/439 No. 1850) , Abu Dawood in his Sunan (34/1322 No. 4202 and 34/1322 No. 4201) , Ibn Majah in Sunan (1/11 No. 166) , Ahmed in Al-Musnad (4/9 with No. 1347).

المُسْلِمُ مِرَاةُ الْمُسْلِمِ

مسلمان مسلمان کا آئینہ ہوتا ہے۔

“A Muslim is a mirror of the Muslim”

The meaning of this hadith is understood by understanding the role of a mirror for us.

1) It reveals the defects in a person quietly, truthfully, without disgracing or revealing to anybody else. Muslim must tell his brother his faults humbly with great affection and not revealing them to anyone else.

2) Mirror forgets the defects of the image once the object is away so a Muslim must forget and hide the faults of others.

3) It helps a person to improve as on seeing some defect in our hair, beard etc., we try to rectify it so on seeing a true and pious Muslim other Muslim must get a feeling of reforming himself.

4) There is a mystical explanation mentioned by Shaykh Abdul al-Qadir Jilani رحمۃ اللہ علیہ. The believer is the mirror as it were of the Believer, al-Mumin, and that is one of the attributes of

Allah ﷻ, the believers' heart is meant to be a mirror for the light of divine guidance. Allah ﷻ does not look at our bodies but looks at your hearts. The heart is covered by filth and rust so that they can no longer shine light and the veil or rust is one's sins. The polish of the heart is seeking forgiveness and remembrance of Allah ﷻ

598214 - 49 - Al-Bayhaqi in Al-Sunan Al-Kabeer - Kitab Al-Baghi 25718

الْمُسْتَشَارُ مُؤْتَمَنٌ

جس سے مشورہ لیا جاتا ہے اسے امانت داری لازم ہے۔

“One who is consulted (advice is sought) is entrusted”

The concept of consultation is called ‘shura’, which is derived from ‘shara’, meaning ‘extracting honey from hives’. Hence, one who is consulted should be a source of goodness. There is a lot of emphasis of this so much so that the holy Prophet ﷺ is ordered by Allah ﷻ to do so.

“[...] consult them [i.e. the Muslims] in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].” (Qur’an 3:159)

There are a number of reasons for this and Imam Razi رحمہ اللہ has mentioned eight of them, but that is beyond the scope of this book. Now once someone is entrusted, the person has to fulfil all the obligations. Allah ﷻ says in Quran,

“Those who are faithfully true to their amanah (all the

duties which God has ordained, honesty, moral responsibility and trusts, etc.) and to their covenants...these indeed are the inheritors. Who shall inherit Paradise. And dwell therein forever” (23:8, 23:10-11).

When an advice is asked from a person there some important points to be considered.

One must be beneficial to the best of his abilities.

One must be affectionate.

One must keep the discussion secret.

One must be truthful.

Sunan Abi Dawud 5128, In-book reference: Book 43, Hadith 356, English translation: Book 42, Hadith 5109.

Sunan Ibn Majah 3745, In-book reference: Book 33, Hadith 90, English translation: Vol. 5, Book 33, Hadith 3745.

Tirmizi Vol. 5, Book 41, Hadith 2823, Arabic reference : Book 43, Hadith 3055 [www.sunnah.com].

الدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهِ

جو شخص نیک کام کی طرف راغب کرتا ہے، وہ کام کرنے والے کی مانند ہے۔

“Whoever leads (guides) to good deed, he is like the one who does it”

A man came to the Prophet ﷺ and said, “The beast I ride upon has been killed, so give me an animal to ride upon.” He said, “I have none with me.” A man amongst the companions said, “O Messenger of Allah, I can guide him to

someone who will provide him with a riding beast.” Upon that the Messenger of Allah ﷺ said, “The one who guides to something good has a reward similar to that of its doer.” [Muslim]

Imam An-Nawawi رحمه الله said in explanation of this Hadith, “It points out the virtue of guiding others to good deeds, paying attention to them and helping them. It also states the virtue of teaching knowledge and acts of worship, especially to those who act upon them from the devoted worshipers and others. ‘A reward similar to that of its doer’ means that he will be rewarded for this deed just as its doer will be rewarded for it. This does not necessitate that their reward should be equal.”

This is one of the beauties of Islam that the Mercy of Allah ﷻ is looking for any excuse to wrap a person in its fold. A person gets a reward just for guiding someone like a person keeps a fast, the person who had guided him to this deed will get the same reward without anything getting deducted from the performer. “Whoever gives food to a fasting person to break his fast will have a reward like his without reduction from the reward of the fasting person in the slightest.” (Tirmidhi)

Jami at-Tirmidhi 2670, In-book reference : Book 41, Hadith 26, English translation : Vol. 5, Book 39, Hadith 2670

Sahih Muslim 1893 a, In-book reference: Book 33, Hadith 195 USC-MSA web (English) reference :Book 20, Hadith 4665[with slightly different wording-www.sunnah.com]

اسْتَعِينُوا عَلَى الْخَوَائِجِ بِالْكِثْمَانِ

اپنی حاجات کو پھیل تک پہنچانے کے لیے رازداری سے مدد لیں۔

“Seek help in meeting your needs with secrecy”

The hadith is present in other books with little difference which needs to be mentioned in order to understand the meaning. “Seek help in having your needs met by being discreet, for everyone who is blessed with something is envied.”

(al-Tabarani, al-Bayhaqi in Shobul Iman, Abu Nayeem in al-Hilyah)

However in Surah Duha, Allah says,

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

But the bounty of the Lord - rehearse and proclaim!
(93:11)

Here Allah ﷻ wants us to proclaim the bounties bestowed upon us unlike the content in hadith, Ibn Katheer رحمہ اللہ brings in one more verse to support the hadith in question and then correlates all together. He quotes the verse from surah Yusuf in which prophet Yaqoob ؑ advises his son prophet Yusuf ؑ not to divulge his dream to anyone as the person who understood the dream may harm him on becoming envious of the would be stature prophet Yusuf ؑ.

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ

الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ

“O my son, do not relate your vision to your brothers” (12:5)

Ibn Katheer رحمہ اللہ says this may be understood as a command to conceal the blessing until it comes to pass and becomes apparent, as it says in the hadith, “Help yourselves to meet your needs by being discreet, for everyone who is blessed is envied.” (Tafseer Ibn Katheer)

Al-Minnaawi رحمہ اللہ explains this as “Help yourselves to meet your needs – by being discreet” means, “Conceal your goals from people, and seek Allah’s help to achieve them”. Then he gave the reason for discretion, “for everyone who is enjoying a blessing is envied” that is, if you disclose to people what you are trying to achieve, they will envy you and put obstacles in your way to prevent you from achieving your goal. The time when you can speak of the blessing, as mentioned in the verse, is after it happens and there is no fear of hasad (envy).

One should avoid telling about Allah's favor for oneself to people who are known for their jealousy.

Al-Haythami said in Majma al-Zawa'id (8/195), Al-Muajam al-Kabiir 16644, Al-Albani in al-Silsilah al-Saheehah, 3/436

اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ

جہنم سے بچا اگرچہ کھجور کا ایک ٹکڑا دے کر ہی سہی۔

“Protect yourselves from the Fire, even with part of a date”

In the hereafter there will be many serious stages, which one has to encounter, and our affectionate Prophet ﷺ informed us beforehand about this turmoil and even disclosed the safety measures for saving ourselves from these. One of the most effective measures, which can be found in ahadith, is charity. People are of varied economic backgrounds and a doubt may arise in the mind of a poor person that his small charity is not worth anything. For these a great announcement came from none other than an affectionate Prophet ﷺ, even a petty thing like a part of a date if given in charity may be able to save one from hell fire. May Allah shower his choicest blessing on the Prophet ﷺ. There are a couple of incidents related to this hadith, one is in Nasai in which Al-Mundhir bin Jarir رضي الله عنه narrated that his father said, “While we were with the Messenger of Allah ﷺ in the early hours of the morning, some people came who were naked and barefoot, with their swords hung (around their necks). Most of them may be all of them, belonged to the tribe of Mudar. The face of the Messenger of Allah ﷺ changed when he saw them in poverty. He went in (to his house) then he came out and ordered Bilal to call the Adhan and then the Iqamah. He (the Prophet ﷺ) prayed, then he addressed, (reciting the Verses):

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women: and fear Allah through

Whom you demand (your mutual right), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.' (4:1)

'Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the tomorrow,' (58:18)

Then they gave in charity, some giving a dinar, others a dirham, or a garment, or a Saa (a weight in those times) of wheat or, a 'Saa' of dates, until he said, "Even half a date." A man from among the Ansar came with a bag of money, which his hands could hardly lift. The people followed one another (in giving charity) until I saw two heaps of food and clothing, and I saw the face of the Messenger of Allah ﷺ shining like gold (with joy). The Messenger of Allah ﷺ said, "Whoever sets a good precedent in Islam, he will have the reward for that, and the reward of those who acted in accordance with it, without deduction from their reward in the slightest. And whoever sets an evil precedent in Islam, he will have a burden of sin for that, and the burden of those who acted in accordance with it, without deduction from their burden in the slightest." (Nasai 2554)

In another narration, Adi bin Hatim رضي الله عنه reported Messenger of Allah ﷺ as saying, "Allah will surely speak with every one of you without an interpreter. He (the man) will look at his right side and will see nothing but (the deeds) which he had done before, and he will look to his left side and will see nothing but (the deeds) which he had done

before. Then he will look in front of him and will find nothing but Hell-fire facing him. So protect (yourselves) from (Hell) Fire, by giving in charity even half a date; and if he does not find it, then with a kind word". (Riaz –ul-Saliheen 1:139)

Benefits of charity:

- Protects the oppressed man
- Wipes out the sin
- Preserves wealth and brings forth sustenance
- Brings joy to the heart
- Necessitates having trust in Allah and thinking well of Him
- Charity repels the devil
- Purifies one's soul and develops it
- Endears the slave to Allah and to His creation
- Conceals all his defects in the same manner that stinginess conceals every good trait.
- Charity increases one's life span
- Incites people to supplicate for the person and to love him
- Repels the torment of the grave from the person
- Provides shade for him on the Day of Judgment
- Intercedes for him with Allah, eases the difficulties of this world and the Hereafter for him
- Makes it easier for him to do all good deeds; indeed, its benefits are many times more. (Nakhai رحمه الله)
- Charity is done because of the feeling of beneficence in a

person and this is from the attribute of almighty Allah, which is the Most Beneficent. In case charity has this lonely benefit of inculcating this attribute of Allah then even this is enough for a believer. (Ibn Qayyim -The Way to Patience & Gratitude)

Sunan an-Nasai 2552, In-book reference: Book 23, Hadith 0, English translation: Vol. 3, Book 23, Hadith 2553

Sahih al-Bukhari 6540, In-book reference: Book 81, Hadith 129, USC-MSA web (English) reference: Vol. 8, Book 76, Hadith 548

Sahih Muslim 1016 d, In-book reference: Book 12, Hadith 87, USC-MSA web (English) reference

Ibn Majah, English reference: Vol. 1, Book 1, Hadith 185, Arabic reference: Book 1, Hadith 190(Sunnah.com)

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

دنیا مومن کے لئے جیل اور کافر کے لئے جنت ہے۔

“The world is the prison for a believer and the paradise for a non – believer”

The hadith can be understood by many aspects:

1. The prison is full of prohibitions and paradise if full of permissions. A person in prison has prohibitions about travel, food, clothes, meeting people, using common gadgets, reading and name anything he has restricted or no access. In paradise, whatever one desires is always there. An-Nawawi رحمۃ اللہ علیہ in sharah Muslim says, “The believer is

imprisoned and prohibited in the world from forbidden desires and disapproved acts, being responsible to do laborious acts of obedience.” On similar analogy the believer has to follow the desires of Allah ﷻ in everything in life so this is apparently compared to life in prison due to restrictions hence the world is prison for a believer. The unbeliever never cares for the desires of Allah ﷻ so he enjoys the world to the best of his abilities hence it is like heaven for believers.

2. When a believer will enter paradise and sees the bounties of the Lord there, life in the world will seem like a prison. The unbeliever facing the hardships in hereafter will feel the world was a paradise.

The hadith encourages believers to live in the world as if living in a prison by practicing ‘Zuhd’. Ibn al-Qayyim رحمه الله said, “I heard Shaykh ul-Islam ibn Taymiyah رحمه الله saying, ‘Zuhd entails abandoning what does not bring about benefit in the Hereafter. Wara (abandoning a part of the permissible for fear of falling into the impermissible) entails abandoning what you fear its consequences in the Hereafter.” Then, Ibn al-Qayyim رحمه الله commented, “this statement is one of the best and most comprehensive definitions of Zuhd and Wara’.”

In numerous verses of holy Quran, the concept has been explained in detail in different manners.

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ

But you prefer the worldly life, While the Hereafter is better and more enduring. (87:16,17)

In another verse Allah, provides a consolation to the believers as they see around them the unbelievers having all means of worldly enjoyment

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا

لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَآبِقُ

And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring. (20:131)

When Junaid رحمته الله was asked about Zuhd, he said, “It is freeing of heart from always desiring”

Imam Ahmad رحمته الله described three categories of Zuhd

1) Staying away from anything that is haram, this is for common people

2) Leaving many halal (permissible) things, this is the Zuhd of pious people

3) Giving up anything that distracts oneself from “being occupied with Allah”. This is the Zuhd of knowledgeable people

Further Imam Ahmad رحمته الله mentions six things which if present in a person indicates his Zuhd.

No desire for leadership

Moderation in spending

Moderation in appearance

Avoiding too much interaction with people

Learning to control one's desires

Moderation in things not concerning Allah ﷻ

The balance between fulfilling the needs of the day-to-day life and yet not destroying the splendid life in the hereafter is not an easy task except for the ones who Allah ﷻ blesses. Islam neither endorses ascetics nor supports over indulgence in the collecting worldly bounties. The real objective is in between the two extremes, which is aptly summarized by Ibn Qayyim I as, “If the permissible things distract a slave from Allah ﷻ then it is best to refrain from them And in case these strengthen his relation with Allah ﷻ and increase his thankfulness then it is better to continue doing them.”

Sahih Muslim 2956, In-book reference: Book 55, Hadith 1, USC-MSA web (English) reference: Book 42, Hadith 7058

Ibn Majah Vol. 5, Book 37, Hadith 4113, Arabireference: Book 37, Hadith 4252

Jami` at-Tirmidhi 2324, In-book reference: Book 36, Hadith 21, English translation: Vol. 4, Book 10, Hadith 2324

الْحَيَاءُ خَيْرٌ كُلُّهُ

حیا خیر ہی خیر ہے۔

“Modesty is a virtue through and through”

Imam Sayuti defines ‘Hayaa’ as

انحصار النفس عن خوف ارتكاب القبائح

‘State of being overwhelmed by fear on doing

something blameworthy.’ Therefore, when a man finds in himself an urges, which prevents him from commit something censured, or dispraised, it is haya. Haya is such an important component of Islam that it has been considered as part of Iman as stated in Sahih Bukhari. Abu Huraira رضي الله عنه reported, “ The Messenger of Allah ﷺ said, “Faith has sixty to seventy branches, the best of which is to declare there is no God but Allah, the least of which is to remove something harmful from the road, and modesty is a branch of faith.” (Bukhari 9, Muslim 35)

The haya has numerous categories and most of them are well known as one does not like his faults to be known by anyone especially those whom one adores. In holy Quran, Allah ﷻ reminds the humankind that when they are busy in doing all sorts of vices, their Lord is watching them

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى

“Does he not know that Allah sees (everything)?” (Qur’an 96:14)

When this knowledge progresses to be inculcated in the day-to-day working of a man, it generates a state of ‘Ihsaan’ i.e., Allah ﷻ is watching me, and once this is state is reached, the life becomes different. In this state, one is automatically secured from committing sins. Prophet ﷺ told a man he was advising, “I advise you to be ashamed of Allah ﷻ as you would have shame (in the presence) of a righteous man from your people.” (Ahmad). In this state even if sins are committed, they are few and immediately person repents.

May Allah ﷻ bless all of us with this. Imam Ibn Qayyim رحمه الله in ‘Madarij Salikeen’ mentions, “If the heart is living then haya is perfect”. He further categorizes haya into ten types:

1. *Al-Hayaa (the shamefulness) of committing a crime*: When Aadam ؑ fled in Paradise. Allah said, “Are you escaping from Me O Aadam?” He answered, “No, my Lord rather being ashamed in front of You.”

2. *Hayaa Taqseer (the shamefulness of deficiency)*: This is like the Hayaa of the Angels who glorify Allah day and night and do not disobey Him and when the Day of Judgment comes they say, “You (O Allah) are far from imperfection and we did not truly carry out Your worship.”

3. *Hayaa Ijlaal (modesty regarding the magnificence of Allah)*: This Hayaa is of having knowledge of the majesty of Allah; this hay is directly proportional to this knowledge,

4. *Hayaa Karm (modesty in being hospitable)*: Like the Hayaa of the Prophet ﷺ from the people when he called them to the walima (wedding party) of Zainab and they sat with him for a very long time and he stood up and was shy from telling them to leave.

5. *Hayaa Hishmaa (Shyness regarding personal matters)*: Like the Hayaa of Ali bin Abi Taalib ؑ in asking the Prophet ﷺ regarding the discharge/wetness a man feels when being aroused, due to his status of the being son in law of Prophet ﷺ

6. *Hayaa Istissghar lil nafs (modesty and humbling one’s soul)*: Like the Haya of the slave of Allah from His Lord when he asks Him for his needs, whereby he realizes that he

is so needy and is humbled by it.

7. *Hayaa Muhabbah (bashfulness of love)*: This is the Haya of the one who loves when he remembers what he feels for his beloved. This is to such an extent that if this feeling occurs to him in the absence of his beloved then it stimulates the Haya in his heart and reaches his face (bashfulness) and he does not know why he feels this is.

8. *Hayaa Ubodiyah (shyness in worship)*: This Haya is combined with love and fear and one witnesses that his worship of the One being worshipped (Allah) is not good enough and the worth and value of the One being worshipped is higher and more magnificent than his worship. Thus this worship will certainly obligate his feeling shy of Allah.

9. *Haya Sharaf wa Izzah (being ashamed of nobility and honour)*: If the value and the goodness of his sacrifice, giving and goodness is less (than he is capable of) then Haya emanates from this great and powerful soul and his soul becomes ashamed even though he has sacrificed (but it is not according to the caliber of his capability).

10. *Hayaa of the person from his own self*: It is the Haya of the honorable, noble and lofty soul, which is not pleased with the deficiency within itself, which is (the deficiency) of being satisfied with less (goodness). So he finds himself being shy from himself to such a degree that it is as though he possesses two souls one soul feels shy from the other. This is the most complete type of Haya, because if a soul feels shyness from his own self then it will obviously feel a greater shyness from other than himself.’

Imam Ibn Al-Qayyim رحمہ اللہ further said, “...Whoever has a trait similar to one of Allah’s attributes, that trait will lead him to Allah, and will bring him closer to Allah’s Mercy, and will make him/her beloved to Allah; for Allah ﷻ is Most-Merciful, and He loves the merciful; He is Most Generous, and He loves the generous; He is All-Knowing, and He loves the knowledgeable; He is strong, and He loves the strong believer—who is more beloved to Him than the weak believer; He is Modest, and he loves the people of modesty; He is Beautiful and He loves the people of beauty; He is One (witr) and he loves the people of the witr (prayer).”

May Allah ﷻ bless all of us haya. Aameen.

Bukhari 78/3232 number 5788), Muslim (8/11 No. 83), Abu Dawood in his Sunan (35/1330 number 4226) and Ahmad in al - Musnad (24/770 number 19632 and 24/770 number 19623 and 24 / 770 with No. 19601 , 24/770 No. 19597 , 24/770 No. 19584 , 24/770 No. 19542 , 24/770 No. 19533 , 24/770 No. 19464 and 24/770 No. 19452), Al-Bazzar in his Musnad (57/837 No. 3035)

عِدَّةُ الْمُؤْمِنِينَ كَأَخْذِ الْكَفِّ

جب مومن کوئی وعدہ کرتا ہے تو گویا اس کا ہاتھ پکڑا گیا ہے (یعنی وہ اسے پورا کرے گا)۔

“When the believer makes a promise it is as if his hand has been seized (meaning he will fulfill it)”

It means that if the believer promises something he fulfills it, because breaking of promise is one of the morals of

the hypocrites. Therefore, if the believer promises you something, it is as if you took it with your hand and achieved it with you. This is an exaggeration in describing the believer with his extreme zeal to fulfill his promise. So fulfilling promise is one of the signs of faith, just as the breaking is one of the signs of the hypocrite.

In a hadith in Bukhari, the signs of hypocrite are clearly mentioned as the one who breaks promises; hence, a sign of Muslim is that he keeps his promise. Abu Huraira رضي الله عنه reported the Messenger of Allah ﷺ said, “Among the signs of a hypocrite are three, even if he fasts and prays and claims to be a Muslim: when he speaks he lies, when he gives a promise he breaks it, and when he is trusted he betrays.” (Bukhari 33, Muslim 59)

Al-Daylami in Musnad al-Firdaws-75

لَا يَحِلُّ لِلْمُؤْمِنِ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ

کسی مومن کے لئے اپنے بھائی سے تین دن سے زیادہ تعلقات قطع کرنا جائز نہیں ہے۔

“It is unlawful for a believer to sever relations with his brother for more than three days”

It means that if something unexpected happens between the believer and his brother in the faith, then it is not permissible for him to forsake him for more than three days, because the excess of it leads to boycott and rude behavior that is forbidden, and this is if it is in a worldly matter. The

malady of severing relationship with one another is so rampant that there are few people only who are spared nowadays from this vice. For petty issues people outcast their relatives, friends, colleagues, spouses and even parents. The hadith has emphasized the importance of social life in Islam in which nobody can sever relationship with one another. Allah ﷻ mentions in holy Quran,

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ

رَقِيبًا

O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah , through whom you ask one another, and the (do not break the relation of) wombs. Indeed Allah is ever, over you, an Observer. (4:1)

In this verse, Allah ﷻ gives a strict warning to those who sever relationship with one another. Allah ﷻ loves humankind and wants them to live affectionately and brotherly. Abu Hurairah رضي الله عنه said, The Messenger of Allah ﷺ said, “People’s deeds are presented before Allah on Mondays and Thursdays, and then every slave (of Allah) is granted forgiveness (of minor sins) if he does not associate anything with Allah in worship. However, the person in whose heart there is rancor against his brother, will not be pardoned. With regard to them, it is said twice: Hold these two until they are

reconciled.” [Muslim]

Hence all of us must pledge that we reconcile with all our brothers with who we have damaged our relations so that our Allah ﷻ becomes pleased with us. Aameen

Al-Bukhari included it in his Sahih (78/3217 No. 5749 and 79/3292 No. 5908), Abu Dawood in his Sunan (35/1378 No. 4328), Al-Tirmidhi in Jama`ah (27/1309 No. 1938) and Ahmed in Al-Musnad (25/1037 No. 22998 and 25/ 1037 No. 23045 and 25/1037 No. 23053), Malik in Al Muwatta (48/526 No. 1646), Ibn Hibban in his Sahih (68/750 No. 5761 and 68/750 No. 5762), Al-Tiyalisi in his Musnad (18/34 No. 587) and Al-Hamidi in his Musnad (0/51 No. 373), Ibn Abi Shaybah in his Musannad (22/3761 No. 24864), Abd bin Hamid in his Musnad (1/16 No. 225), Al-Kharatay in “Bad Morals” (0/32 No. 535), and Al-Shaashi in his Musnad (No. 16/191 No. 1031 and 16/191 with No. 1032) and Tabarani in Kabir (93/244 with No. 3853

لَيْسَ مِنَّا مَنْ غَشَّانَا

جو ہمیں دھوکہ دیتا ہے (دھوکہ دہی کرتا ہے) ہم میں سے نہیں ہے۔

“He who deceives (cheats) is not one of us”

The background of this hadith is that once Messenger of Allah ﷺ happened to pass by a heap of corn. He thrust his hand in that (heap) and his fingers felt wetness. He said to the owner of that heap of corn, “What is this?” He replied, “O Messenger of Allah! These have been drenched by rainfall.” He remarked, “Why did you not place this (the drenched part of the heap) over the corn so that people might see it? He who deceives is not of us.”

In this hadith, deceiving a customer is being mentioned but the hadith in broad context includes every aspect of life. Holy Quran mentions this as

وَيْلٌ لِّلْمُطَفِّفِينَ

Woe to those who give less [than due], (83:1)

‘Tafwif’ signifies ‘giving short measure and weight’, because generally things that can be measured or weighed are used in transactions. Nevertheless, the basic purpose of weighing or measuring is none else but to give a person what he deserves. It, therefore, indicates that the rule is not restricted to weights and measures only, but it includes all other means through which the rights of someone are evaluated, assessed or appraised. It is obligatory that all rights be given to the deserving persons in full, whether they are assessed by weight, measure, number or any other means. In terms of this concept of Tafwif, it is prohibited to give to any person less than his due. (Maariful Quran)

In addition to financial transaction, the deceiving mentioned in hadith includes almost every aspect of life. Any official, doctor, teacher, engineer, or ruler who is not sincere to his job comes under this group. Holy prophet ﷺ said, “There is no Muslim whom Allah places in a position of authority over people and he is not sincere towards them, but he will not smell the fragrance of Paradise.” (Bukhari)

People sometimes exaggerate their financial and socioeconomic status, their personal looks at the time of marriage. These all come under the ambit of deception from

which we all have to safeguard. Once a believer saves himself from the disease of cheating he can be amongst a group about which holy prophet ﷺ said, “Whoever dies free from three things – arrogance, cheating and debt will enter Paradise.” (Tirmidhi-1572)

Ibn Majah (21/804 No. 2586), Al-Hakim in Al-Mustadrak (19/127 No. 2114 and 19/126 No. 2113), Al-Bayhaqi in Al-Sunan Al-Kabir (13/446 No. 10069), , Al-Lakai in Explaining the Fundamentals of the Belief of Ahl al-Sunnah wal-Jamah (4 / 5 No. 1541), Al-Tahawi in Mashkal al-Athar (0/151 No. 1135), Abu Awana in his extract (1/12 No. 123), Al-Hafiz Ibn Hajar in High Talabat (25/687 No. 2591) , Ibn Abi Shaybah in his Musannaf (24/4396 No. 28361) And 16/3381 No. 22680)

مَا قَلَّ وَكَفَى خَيْرٌ مِّمَّا كَثُرَ وَأَلَّهُ

جو (اگرچہ) کم ہی ہو (مگر) کافی ہو وہ اس کثرت سے بہتر ہے جو توجہ ہٹاتا ہے۔ (اللہ غافل کرتا ہے۔)

“What is little and sufficient is better than an abundance that distracts”

Wealth is a blessing from Allah ﷻ and it helps a person to satisfy his needs but it should be used with due care. Wealth helps a person to feed, cloth, make a shelter and live a comfortable life. In addition to the worldly benefits, wealth has lot of religious benefits as well like paying zakat, sadaqah, qurbani, feeding poor, building mosques, orphanages, helping patients, schools and soon. Simultaneously wealth has many risks involved like getting involved in sin- full activities as most of them are possible

only when one is healthy. Therefore, a balance needs to be made between the earning and spending. In earning one has to define a limit and avoid being greedy. Messenger of Allah ﷺ said, “Two hungry wolves sent in the midst of a flock of sheep are no more destructive to them than a man's greed for wealth and fame is to his Deen.” (Riyazusaliheen 1/484)

Hence, one has to understand the difference between his needs, comforts, luxury and show off. The earlier one gets satisfied and contented with his wealth the better it is for his peace of mind

Messenger of Allah ﷺ said, “Richness is not having many possessions, but richness is being content with oneself.” (Tirmidhi 2373)

In everyday news one comes across stories of billionaires who set up new factories for the money is collected by all the unlawful means just to outperform another billionaire. In the race, they lose their peace of mind, health, social life and eventually their salvation is at stake.

The basic focus of Islam is how a man can spend his life happily with the pleasure of his Creator in his mind. The overall experience of wise people is that whenever the worldly provisions exceed a certain limit, they distract a person from his focus of hereafter. Holy prophet ﷺ said, “He has succeeded who is guided to Islam and is granted sufficient provision and is content with it.” (Ibn Maja 4138)

May Allah ﷻ provide barkah (blessing) in our wealth and provide contentment with it.

Ahmad in Al-Musnad (25/923 No. 21255), Ibn Hibban in his Sahih (34/161 No. 688 and 40/236 No. 3398), Al-Hakim in Al-Mustadrak (27/192 No. 3620), Al-Tiyalisi in his Musnad (53/69 No. 1061) , Al-Tabari in Tahdheeb Al-Athar (5/247 No. 2496 and 5/247 No. 2497 and 5/247 No. 2500), Al-Tabarani in Al-Awsat (1/2 No. 3001), Abu Al-Sheikh Al-Asbahani in Hadith Proverbs (0/74 No. 161) and Abu Naim Al-Asbahani in Hilyat Al-Awliya (0/44 No. 803, 0/196 No. 2235, 0/467 No. 13449)

الرَّاجِعُ فِي هَبْتِهِ كَالرَّاجِعِ فِي قَيْبِهِ

(اس کی مثال) جو اپنے تحفے کو واپس لے لیتا ہے، ویسی ہے جو الٹی کے پاس واپس جاتا ہے اور اسے کھاتا ہے۔

“The likeness of the one, who takes back his gift, is that of one who goes back to its vomit and eats it”

In Islam, there are many types of worships, which can be done with wealth, and sadaqah (charity) and hadya (gift) include them. Ibn Taymiyah رحمہ اللہ stated that Sadaqah (charity) is that which is given for the sake of Allah ﷻ as an act of worship, without intending to give it to a specific person and without seeking anything in return, rather it is given for charitable causes, such as to the needy. A gift is given with the intention of honoring a specific person, either because the recipient is your friend whom you love, or because you want something in return.

The Prophet ﷺ said, “Exchange gifts, as that will lead to increasing your love to one another.” (Bukhari)

Hence, there is a reward for giving gifts and we all should

inculcate this habit. On one hand Allah, wants his servants to give gifts and simultaneously the opposite has to be bad. So not giving gifts means not conforming to the desires of shariah. Now one step further is taking back the gift which has been bestowed on someone and for this holy prophet ﷺ said ,”The likeness of one who takes back his gift is that of a dog that eats until it is full and vomits; then it goes back to its vomit and eats it again” (Ibn Maja 2384)

This example has been given as just seeing the vomitus produces nauseating feeling and then the concept of eating it back is something extremely repulsive and has hence been aptly compared to the ill-mannered action of asking a gift to be returned.

Al-Bukhari (51/1598 No. 2477 , 51/1614 No. 2506 , 51/1614 No. 2507 , 90/3657 No. 6609) , Muslim in his Sahih (No. 31/702 No. 3149) , Abu Dawood in his Sunan (17/958 No. 3123 and 17/958 No. 3124) , Al-Tirmidhi in Jama (14/890 No. 1282 and 14/890 No. 1283 and 31/1447 No. 2151 and 31/1447 No. 2152) , Al-Nisae in Al-Sughra (32/1808 No. 3670) Ibn Majah in his Sunan (15/717 No. 2389 and 15/720 No. 2397 and 15/720 No. 2398 and 16/723 No. 2403) , Ahmed in Al-Musnad (6/11 No. 1828) , Ibn Khuzaymah in his Sahih (8/411 No. 2277) , Ibn Hibban in his Sahih (57/517 No. 5212 and 57/518 with No. 5213 and 57/519 No. 5214 and 58/522 No. 5217) , Al Mustadrak (19/129 No. 2258) , Al-Nisai in Al-Kobra (53/2023 with No. 5360 and 53/2023) , Abdullah bin Mubarak in his Musnad (1/11 with No. 203), Al-Tiyalisi in his Musnad (No. 257/7 No. 2762) , Abdul Razzaq in his Musnad(23/1775No.15980)

الْبَلَاءُ مُوَكَّلٌ بِالْمَنْطِقِ

مصیبت گفتگو سے ہی آتی ہے۔

“Affliction comes from (loose) talk”

Tongue is one of the great blessings of Allah ﷻ as one performs zikr, tilawat, preaching, trade, education all with its help. The tongue is one of the intermediaries needed for the greatest bounty which one can have and that is the Iman (belief) about which Messenger of Allah ﷺ said, “Faith is knowledge in the heart, words on the tongue and action with the physical faculties .”(Ibn Maja 1/65)

But it is double edged sword, on one hand it makes a person so close to Allah ﷻ that Allah ﷻ starts talking about him as mentioned in a number of Ahadith. However, if tongue is not used properly it brings about so many afflictions that one can hardly enumerate. Those of the world are like frequent disputes, quarrels, abuses, hate speeches and so on. However, the worse are the ones in hereafter and they are too many to enumerate. Holy Prophet ﷺ said to Muadh, “Is there anything that topples people on their faces - or he said on their noses - into Hellfire other than the harvests of their tongues?” (Tirmidhi)

On another occasion some people asked Allah's Messenger ﷺ “ Whose Islam is the best? i.e. (Who is a very good Muslim)?” He replied, “One who avoids harming the Muslims with his tongue and hands.” (Bukhari 11)

There are so many hadith on the dangers of tongue, Imam

Ghazalli enumerated some hazards in Ihya ul uloom, and these are (in abridged form)

Unnecessary talk, excessive talking, quarrels, ornamentation in talking, obscene talks, cursing, songs, excessive laughing and unlawful jokes, ridiculing, disclosing secrets, false promising, lying, backbiting, false oaths, hypocrisy, tale bearing, slander, unlawful praising, careless talking etc.

'The likes of the hadith' of Abu Sheikh Al Asbahani 47

النَّاسُ كَأَسْنَانِ الْمَشِطِّ

لوگ کتھی کے دانتوں کی طرح ہوتے ہیں۔

“People are like the teeth of a comb”

The meaning is the people human beings are equal just like teeth of a comb. This hadith is a panacea to the current day racism and supremacist ideologies. It breaks down all of these ideologies to a bubble by claiming all people are equal in the eyes of Lord. Allah ﷻ says in holy Quran

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ

لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of

Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. (49:13)

The current verse proceeds to set down the basis of an all-comprehensive and all-pervading principle of human equality. All people are the descendants of 'Adam and Hawwa' ﷺ and have been declared equal in the sight of Allah ﷻ. No one is allowed to take pride or to degrade others on the basis of pigment of his skin, the amount of wealth he possesses or by his rank or by his social status, descent or pedigree, but by his moral uprightness and the way he discharges his obligations to Allah ﷻ and man. The entire human race is but one family. Division into nations, tribes and sub-tribes of all sizes, and races is meant only to give a better identification of one another. (Marifulquran)

Prophet Muhammad ﷺ mentioned in his last sermon,

لا فرق بين عربي ولا اعجمي الا بالتقوى

“There is no superiority of an Arab over a non-Arab or of a non-Arab over an Arab and no superiority of a white person over a black person or of a black person over a white person, except on the basis of personal piety and righteousness.”

The teaching is something which if people adhere to will bring peace and harmony to the much-disturbed world of today.

Ibn Abi Al-Dunya in the Brotherhood (0/2 No. 24), Al-Dulabi in Nicknames and Nouns (3/82 No. 100107 and 3/82 No. 689), Abu Sheikh Al-Asbahani in Hadith Proverbs (0/18 No. 44 and 0/18 No. 45 and 143) and Abu Naeem Al-Asbahani in Hilyat Al-Awliya (0/485 with number 14842)

الْغِنَى غِنَى النَّفْسِ

تو نگرى دل کی تو نگرى ہے۔

“Richness is the richness of the soul”

The meaning of this hadith is clarified in a hadith of Bukhari in which the Prophet ﷺ said, “Richness does not mean, having a great amount of property, but richness is self-contentment.”

Self-contentment literally means being satisfied with one life. People are in mad pursuit to excel each other in career, portfolios, bank balance, ownership of properties, costly cars, and at the back of mind is this dream of getting satisfied. The situation becomes like drinking salty water to quench one's thirst. The more we drink thirstier we become. The solution lies in something else to which the hadith points out i.e., stop the rat race and get contented with whatever is in one's possession. This will block a major distracter of peace of mind and once this step is achieved then one can proceed to have real bliss (tranquility) of soul by a medicine about which Allah ﷻ says in Quran

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.”(13:28)

The combination of stopping mad pursuit of worldly assets and remembrance of Allah ﷻ will lead to a state of heart, which is somewhat comparable to the state of a person in paradise. The reason is that in paradise one will not be pursuing any wish, as they will be fulfilled as soon as desired. The second reason is the inhabitants of paradise are close to their Lord and the closeness, which can be achieved in this world, happens because of the remembrance of Allah ﷻ. May our Lord bless us with contentment and sure our malady of greed. Aameen-

Al-Bukhari in his Sahih (81/3420 No. 6108), Muslim in his Sahih (19/431 No. 1817), Al-Tirmidhi in Jama`ah (36/1599 No. 2402), Ibn Majah in his Sunan (38/1410 No. 4170) , Ibn Hibban in his Sahih (34/161) No. 681 and 40/228 No. 3291 and 69/853 No. 6323), Al-Hakim in Al-Mustadrak (27/252 No. 3929), Ismail bin Jaafar in his hadiths (0/3 No. 187) , Wakaa bin Jarrah in Zuhd (0/23 No. 176) , Al-Hamidi In his Musnad (0/183 with the number 1022) , Ahmad in Al-Zuhd (0/59 No. 2395), Hanad bin Al-Sirri in Al-Zuhd (0/59 No. 618), Ahmed bin Asim Al-Thaqafi in its part (0/1 No. 4)

السَّعِيدُ مَنْ وَعِظَ بِغَيْرِهِ

نیک بخت وہ ہے جو دوسروں [کے اعمال، انجام] سے سبق لیتا ہے۔

“The felicitous person takes lessons from the (actions of) others”

The eternal success of a person depends on his efforts to learn the way of Islam and one of the best ways is to listen to

the scholars and spiritual masters who teach us the holy book and the path of Sunnah. The Person who is destined to be successful will follow the advice of the pious people and himself tread the same path. Meanwhile a person who follows his whims and fancies and then keeps a hope for eternal salvation is a fool who is going to meet his eternal disaster. When one reads the fate of the transgressors like Pharaoh, Nimrod, tribe of Aad, Thamoud etc., it should inculcate a fear in person least the same may not happen to him in case his deeds match them. Simultaneously one must have hope of Divine pleasure if the path of successful is followed, who have been defined in Quran as

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions. (4:69)

May Allah ﷻ guide us to their path, which is defined as ‘Siratul Mustaqeem’, a straight path that leads straight to Divine pleasure. Aameen

Al-Bukhari (No. 3061) 59/1964 and No. 60/1976 No. 3179 and 82/3459 No. 6249 and 97/3856 No. 7056) , Muslim in his Sahih (No. 54/1181 No. 4910 and 54/1181 No. 4911 and 54/1181 No. 4913) , Abu Dawood in his Sunan (34/1308 No. 4148) , Al-Tirmidhi in Jama (32/1451 No. 2157) , Ibn Majah in his Sunan (1/7 No. 45 and 1/10 No. 75) and Ahmed in Al-Musnad (21/270 No. 15886) ,Ibn Hibban in his Sahih (No. 6280/810 and

69/813 No. 6283), *Al-Darmi in Sunan* (1/23 No. 214), *Al-Nasai in Al-Kubra* (No. 9873 74/3703) and *Al-Tabarani in Al-Kabeer* (136/568 No. 8793 and 136/) 568 No. 8794 and 136/570 No. 10288) and *Abu Al-Sheikh Al-Asbahani in Tabaqat Al-Muhadithin in Isbahan* (8/70 No. 264 and 14/285 No. 952 and 14/447 No. 1321)

إِنَّ مِنَ الشَّعْرِ حِكْمَةً إِنَّ مِنَ الْبَيَانِ لَسِحْرًا

کچھ اشعار میں دانائی ہے اور کچھ فصاحت والی تقریر جادو کی طرح موثر ہے۔

“In some poetry there is wisdom and some eloquent speech is as effective as magic”

This hadith has two parts, which are found in hadith books at many places separately. In Islam, poetry is not seen in good perspective when considered as a whole as this usually is concerned with romance, fiction, epistles and the likes. Allah ﷻ says in Quran

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ

We did not give Prophet Muhammad, knowledge of poetry, nor is it befitting for him. It is not but a message and a clear Qur'an(36:69)

Since most of the poetry is based on falsehood hence Allah ﷻ absolved the holy prophet ﷺ of this tag of being a poet. In hadith, there is clear mention of abstaining from poetry. Saad reported Allah's Apostle ﷺ as saying, “It is better for the belly of any one of you to be stuffed with pus rather than to stuff (one's mind) with poetry.” (Muslim

28/5610)

However, in poetry often there are many beneficial topics like poems on tales of wisdom, love of Allah ﷻ, praises of prophets and saints. These do not come under the ambit of dislike in Islam. On rare occasions even a Prophet ﷺ has said some poetic verses as Abu Huraira ؓ reported Allah's Messenger ﷺ as saying, "The truest word spoken by an Arab (pre-Islamic) in poetry is this verse of Labid, "Behold! Apart from Allah everything is vain." (Muslim) 28/5604)

Conclusion about poetry is the content will decide whether it is prohibited, permissible or rewarded.

Second part of hadith deals with the eloquence of some orators. Two men came from the East and addressed the people who wondered at their eloquent speeches on what Allah's Messenger ﷺ said, "Some eloquent speech is as effective as magic." Since magic is very subtle and effective, hence oration of some people has been likened to magic. In the sermons of Abdul Qadir Jeelani, ؒ the people would feel a change of heart in a small period and it is on record that a few people even died due to severe emotional outbursts. Every coin has two sides, on the negative side of the effect of magical speech there are innumerable incidents wherein leaders gave a fiery speech and the people turned into frenzy mobs destroying lives and properties of people. So this magic of speech can be harnessed for good as well as bad.

Hafiz Ibn Hajar in Manaiulaasar (25/697 number 2675) , Abu Ali al - Musli in his Musnad (1/109 number 2278 and 1/109 number 2527) ,Tabari in refining effects (1/74 No. 574) ,Tahhaawi to explain the

meanings of effects (25 / 20 4660 number) , Ibn in his Saheeh (68/758 5872 number and 68/758 number 5874) and Tabarani in Kabeer (136/573 11595), Abu Dawood in his Sunan (35/1417 No. 4421) and Al-Tirmidhi in Jamaah (43/1864 No. 2905) and Ibn Majah in his Sunan (34/1315 No. 3779), Al-Tiyalisi in his Musnad (257/13 No. 2783).

عَفْوُ الْمُلُوكِ إِبْقَاءٌ لِلْمُلْكِ

بادشاہوں کا عفو اور درگزر سے کام لینا سلطنت کی بقاء ہے۔

“The kings’ pardon preserves the kingdom”

Pardon is such a great quality that it is one of the attributes of Allah العفو ‘The Pardoner’. People flock to Him repeatedly keeping his Pardon in mind because of this attribute. Amongst the people, those who inculcate a portion from this are blessed. Allah ﷻ says to holy Prophet ﷺ in holy Quran,

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

“Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don’t punish them).” [9:199].

This is a teaching for all the Ummah to show the habit of pardoning people in their hearts. The higher a person is in his authoritative position the more a tendency to cause arrogance and injustice. Hence, in the hadith under discussion it is mentioned that if the kings develop this quality there will be peace and stability in the nation. The people will like their

king and hence a more efficient system of administration will work, as the feelings of rebellion will be lesser. Hence, Caliph Umar ؓ was heard to say, “Anyone who does not show mercy will not be shown mercy. Anyone who does not forgive will not be forgiven. Anyone who does not pardon will not be pardoned or protected.” (Al-Adab Al-Mufrad 371)

Once the system of pardoning develops, people are united together by the bond of love and affection and the kingdom flourishes. In the opposite scenario of revenge and vengeance, more and more violence breeds in the system and in case a person is not able to vent out his vengeance against the king then he will always try to harm the kingdom. Hence pardoning of the kings saves the kingdom. One of the oft-repeated applications of holy prophet ﷺ was

اللهم إنك عفو تحب العفو فاعف عني

“O Allah, You are the Pardoner and you love to pardon, so pardon me.” (Tirmidhi 3513)

الْمَرْءُ مَعَ مَنْ أَحَبَّ

آدمی اس کے ساتھ ہوگا جس سے وہ محبت کرتا ہے۔

“Everyone will be with those whom he loves”

Love is defined as an intense feeling of deep affection and deep interest in something, which gives pleasure. A human being has a natural tendency to love and this innate force

needs to be harnessed in proper direction to generate astonishing results. Just as the force of water if harnessed generates electricity which lights up whole country, force of love can light up soul of a person and those around him. The feelings of love are usually because of the beauty, perfection and favours. All these are present to the best possible extent in Allah ﷻ followed by his Prophet ﷺ. So our love for them must exceed anything else, this is followed by our love for pious people as they show us the path of salvation. The hadith is one of the indicators of the mercy of ‘The Merciful’ who realized that many of his slaves would not be able to reach high level in paradise. For these this a glad tiding that made the companions so happy that Anas bin Malik ؓ said, “I never saw the Companions of the Messenger of Allah so happy about anything as I saw them happy about this news.” A man said, “Messenger of Allah! A man loves another man for the good work which he does, but he himself cannot do like it.” The Messenger of Allah ﷺ said, “A man will be with those whom he loves.” (Abu Dawood 5127)

Anas ؓ reported that a man asked the Prophet ﷺ, “When will the Final Hour come?” He said, “Have you not made preparation for it?” He replied, “I am not prepared for a terrible event, but I love Allah and His Messenger.” Prophet ﷺ replied, “A man is with the one he loves.” (Al-Adab Al-Mufrad 352) This hadith is usually taken as an encouragement to love the Prophet ﷺ and the righteous as it leads to closeness to them. However being ‘with whom he

loves' does not necessarily imply that one's station and reward will be the same as the beloved in every respect. One should imitate beloved ones in their actions and not contradict them. By not doing so, he is not considered beloved. Love without following beloved is not fully beneficial because the Jews and Christians love Moses and Jesus and are not with them, because they contradict what is in their books.

Al-Bukhari (62/2060 No. 3518, 78/3250 No. 5838, 78/3251 No. 5842 and 93/3742 No. 6771) and Muslim (No. 53/1179 No. 4905 and 53/1179 No. 4906 and 53/1179 No. 4907) And 62/1296 No. 5383 and 62/1296 No. 5384 and 62/1296 No. 5385) Abu Dawood in his Sunan (35/1425 No. 4527) and Al-Tirmidhi in Jama'ah (36/1609 No. 2415 and 36/1609 No. 2416) and Ibn Khuzaymah in his Sahih No. 4753)

مَا هَلَكَ إِمْرُؤٌ عَرَفَ قَدْرَهُ

وہ آدمی برباد نہیں ہوتا جو اپنی قدر پہچانتا ہے۔

“A man who knows his worth will not be ruined”

One of the maladies in man is his ego because of which he considers everyone else inferior to himself. This generates the feeling of pride and the famous saying is pride has a fall.

It is narrated on the authority of Abdullah bin Masood رضی اللہ عنہ that the Messenger of Allah ﷺ said, “He who has in his heart the weight of a mustard seed of pride shall not enter Paradise. A person (amongst his hearers) said: Verily a person loves that his dress should be fine, and his shoes should be fine. He

(the Holy Prophet ﷺ) remarked: Verily, Allah is Graceful and He loves Grace. Pride is disdainful of the truth (out of self-conceit) and contempt for the people.” [Muslim 171]

In every discussion, an arrogant person wants to prove himself as correct and rest as incorrect as the ego inside a person prevents him to do so. This is 'takabur' One who is full of pride can never see the light of truthfulness as the concept of pride is based on falsehood because a man can never have pride if he understands his origin and end. In Hadith Qudsi it is mentioned,

قَالَ اللَّهُ عَزَّ وَجَلَّ الْكِبْرِيَاءُ رِدَائِي وَالْعَظَمَةُ إِزَارِي فَمَنْ نَارَعَني وَاحِدًا
مِنْهُمَا قَذَفْتُهُ فِي النَّارِ

The Prophet ﷺ said that Allah says, “Pride is my cloak and majesty is my lower garment, and I shall throw him who competes with me regarding one of them into Hell. [Abu Dawood 4090]

The greatness belongs to Almighty and He will never tolerate any petty creature to rival Him. Human beings can just earn the wrath of the Lord by indulging in pride. There is a famous episode about Malik bin Dinar ؓ in which he advises the son of the governor to walk with humility and not in arrogance as he used to do. The boy out of arrogance enquires from Malik whether he knew the background of him. He replies, “Your origin is from a dirty fluid called semen, your end will be foul smelling corpse and in between periods you are carrying a lot of filth in your belly”. On

listening to this admonishment, the boy repented and never walked arrogantly.

May Allah ﷻ bless us with the understanding of ourselves which in turn lead to understanding Lord.

الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ

لڑکا اسی کو ملتا ہے جس کی جو رو یا لونڈی کے پیٹ سے ہوا ہو اور حرام کار کے لیے صرف پتھر ہیں۔

“The child (born out of wedlock) belongs to the one on whose bed it is born, and stoning to death is for the fornicator ”

The Islamic perspective of having extra marital sexual relation is one of the grave sins, which carries capital punishment if the criteria for establishing the crime are met. The crime creates a ripple of crimes like animosity in societies, which in turn had led to murders on so many occasions, and the inheritance laws get severely affected by this crime. The apparent damage to society is less than then spiritual damage due to this crime like in one hadith of Bukhari, Allah’s Messenger ﷺ said, “When an adulterer commits illegal sexual intercourse he is not a believer at the time of committing it-”. The adultery is one of the crimes, which are very difficult to prove, and in many cases virtually impossible to prove, like confession of the accused or declaration of the four eyewitnesses who have seen the act clearly without any ambiguity. Some schools require that the confession be repeated four times in definite and

unambiguous words,” and on four separate occasions. The witnesses who can testify have to fulfil the stringent criteria, (details are mentioned in books of fiqh). In case someone makes an accusation but fails to prove then he or she is punishable by 80 lashes. The idea of mentioning all this is that this punishment, which is criticized by many so-called modernists, has been aptly awarded to the perpetrator and yet no innocent person will be sentenced.

However if the act is because of rape then the female has no fault and the punishment is to the perpetrator. In all cases, the responsibility of taking care of the child is to be borne by the male partner and he will get the parentage of the biological father.

May Allah ﷻ save all the ummah from this heinous crime?

Al-Bukhari in his Sahih (34/1261 No. 1969,) Abu Dawood in Sunan (7/441 No. 1973) and Ibn Majah in his Sunan (No. 552/10/2009), Ahmed in Al-Musnad (No. 38/437 No. 1429), Ibn Hibban in his Sahih (42/284 No. 4179), Al Darmi in Sunan (13/691 No. 2217 and 13/691 No. 2218), Al-Nasa'i in Al Kubra (40/1688 No. 4570 and 40/1689)

الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى

اوپر والا ہاتھ نیچے ہاتھ سے بہتر ہے۔

“The upper hand is superior to the lower hand”

Charity is one of the cardinal features of Islam with zakat (one form of charity) being as one of the five pillars of Islam.

Allah ﷻ says in Quran,

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it. (3:92)

A believer is supposed to be a forerunner in all the works of piety and charity is one of them. The Prophet ﷺ said, “The upper hand is better than the lower one (i.e., the spending hand is better than the receiving hand). Begin (charity) with those who are under your care; and the best charity is that which given out of surplus. And he who asks (Allah) to help him abstain from the unlawful and the forbidden, Allah ﷻ will fulfill his wish; and he who seeks self-sufficiency will be made self-sufficient by Allah.”(Bukhari 1/296)

On one hand, Allah ﷻ wants one to spend in charity and simultaneously refrains believers from begging. There a number of ahadith which speak ill about begging

Ibn Amr ؓ reported, The Messenger of Allah ﷺ said, “If you knew what it meant to beg, no one would go to anyone else and ask him for anything.” (Nasai 2586)

Messenger of Allah ﷺ said, “It is better for anyone of you to carry a bundle of wood on his back and sell it than to beg of someone whether he gives him or refuses.” (Bukhari and Muslim)

Hamza, son of Abdullah ؓ reported on the authority of his father that the Apostle of Allah ﷺ said, When a man is

always begging from people. He would meet Allah (in a state) that there would be no flesh on his face. (Muslim 2263)

In some instances shariah does permit begging, Qabeesah ibn Mukhaariq al-Hilaali ؓ said, “I incurred a debt (in order to reconcile between two parties) and I came to the Messenger of Allah ﷺ to ask him (for help) with it. He said, “Stay with us until the zakat comes, and we will order that something be given to you.” Then he said, “O Qabeesah, asking for help is not permissible except in one of three cases; A man who has incurred a debt (in order to reconcile between two parties), for whom it is permissible to ask for help until he has paid it off (then he should refrain). A man who has been stricken by a calamity that has destroyed all his wealth (for whom it is permissible to ask for help until he gets enough to get by – or he gets enough to meet his basic needs). In addition, a man who is stricken by poverty and three men of wisdom among his people acknowledge that so and so has been stricken by poverty (it becomes permissible for him to ask for help until he gets enough to get by – or to meet his basic needs). Apart from these cases asking for help, O Qabeesah, is haraam and the one who begs is consuming something haraam.” (Ahmad, Muslim)

Hence, the path desired is that one must spend more and more in charity and simultaneously the poor must try his best to make his ends meet without asking anybody and praying to Allah for his blessings.

Tirmidhi in Jama` (36/1591 No. 2371), Ahmad in Al-Musnad (17/947 No. 21772), Al-Tabari in Tahdheeb Al-Athar (1/5 No. 63), Al-Tabarani in Al

لَا شَكَرَ اللَّهُ مَنْ لَا يَشْكُرُ النَّاسَ

جو لوگوں کا شکر ادا نہیں کرتا وہ اللہ کا شکر ادا نہیں کرتا۔

“He who does not thank the people is not thankful to Allah”

‘Shukr’ means to be grateful, thankful and acknowledge the beneficence of the ‘Bestower.’ When a person thanks his benefactor, the latter has tendency to bestow more and conversely for a thankless person one does not like to help. On pondering one will conclude that the greatest benefactor for a person is his Creator, Allah. So one has to be thankful to Him all the time. Right from the womb of mother, through infancy, childhood, youth, and old age and in the next world on every moment, one is dependent on his bounties. Every cell of our body reminds us of the complex mechanisms which are being managed by the Lord without us even aware of these happening.

Al-Qurtubi رحمہ اللہ reported that Prophet Dawood عليه السلام said, “O Lord, show me the hidden blessings upon me.” Allah said, “O David, breath,” so David took a breath. Allah said, “Who counts these blessings in each day and night?” (Tafsir al-Qurtubi 2:52) Just to ponder on our breathing, every complete breath of ours involves millions of neurons, nerves, dozens of muscles, lungs, blood, this all is happening without

any effort of our own, and we are unaware and hence thankful.

Every entity around us right from flora & fauna, underground minerals, water cycle, perfect functioning of celestial bodies are just to name a few. These are all blessings of Allah on us without which our existence is just impossible. Any sane person would accept that even if we spend every moment of our life in thanking Him still it would be less as his blessing continues beyond this world as well. The quality is such that one of the attributes of Allah is ‘Shakoor’ Allah says in Quran,

لِيُؤْفِقَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِّنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ

That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative. [Quran, 35:30]

Although when used for Allah ﷻ, Shakoor means the One who gives abundantly in response to little. He appreciates the smallest deeds of ours with an unlimited appreciation. Had it not been so then how can a human being deserve paradise, which is everlasting by doing deeds for a few years on earth? On similar analogy, people bestow favours on us like our parents, teachers, family members, relatives, colleagues, neighbors and so many others. One must show good character by thanking everyone for his favours. Junayd رحمته الله reported that Sarri Saqti رحمته الله said, “Gratitude for a blessing is itself a blessing.” (Shuab al-Iman 4091)

When a person expresses his gratitude to his benefactor, he is bound to get more from his benefactor. Conversely, a thankless person is bound to get wrath of the benefactor.

Ahmad in Al-Musnad (No. 2791) and al-Kharati on the virtue of gratitude to God for his grace (0/4 No. 82) and Abu Sheikh Al-Asbahani in Hadith Proverbs (0/39 No. 99)

حُبُّكَ الشَّيْءَ يُعْمِي وَيُصِمُّ

کسی چیز سے آپ کی محبت آپ کو اندھا اور بہرہ کرتی ہے۔

“Your love of something can blind and deafen [you]”

Love is a strange entity; it can make a person reach close to Allah ﷻ in such a short time that people who have spent years in hard worship may envy him. Simultaneously it can destroy a person in such a way that he is eternally damned. So one had to understand this correctly. Allah ﷻ says in Quran,

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

“Those who believe are stauncher in their love for Allah” (2:165)

Hence, the indicator of faith is intense love of Allah ﷻ. Now let us focus on hadith of Saliheen.

Anas ibn Malik ؓ reported, The Messenger of Allah ﷺ said, “None of you have faith until I am more beloved to him than his children, his father, and all of the people.” (Bukhari

15, Muslim 44)

In this love of the prophet ﷺ is a sign of faith and not just love but love above anything else.

On combining the above-mentioned verse and hadith we can deduce that the love of Allah and his prophet ﷺ must be intense and above anything else. Love must be so much that we with love and not as a compulsion follow all of their instructions. The scholars have described this phenomenon by saying that in initial phases one follows shariah as a compulsion then he does them lovingly. In the initial phase one finds many faults in shariah due to his lack of love like decrease in bank balance on paying zakat, feeling cold on going to masjid in winter, performing abortion when one feels tired and so on. However when the love finds place in heart it hides all the difficulties and so called faults in following shariah.

This love must develop to such an extent that whatever criticism we hear of our beloved Allah and whatever is related to him has no effect on us and we continue to follow his instructions with love and fervor. May Allah bless us with this level of Iman.

Other interpretation of the hadith is that once one is blind in love for world affairs he pursues them blindly without thinking what is right or wrong. Allah says in Quran,

Your riches and your children may be a trial: whereas Allah, with Him is the highest reward. So fear Allah as much as ye can; listen and obey; and spend in charity for the

benefit of your own souls. And those saved from the covetousness of their own souls, – they are the ones that achieve prosperity. ’ (64:15-16)

A person desires to become rich and strives his best to achieve this goal. He is least bothered about the source of wealth whether permissible or not? Therefore, the money has made his deaf and blind and he is not able to differentiate good from bad. Similarly Islam encourages taking good care of family. Some people in doing so transgress the limits of shariah and endeavor to provide all sorts of luxuries to their kith and kin and eventually displease Allah. For these people above verse encourages them to listen and obey Allah.

Ahmad in Al-Musnad (25/923 No. 21232 and 28/78 No. 26922), Abdul Bin Hamid in His Musnad (1/14 No. 207), Abu Dawood in Zuhd (0/14 No. 208), Al-Khararii (0/54 No. 795), Al-Tabarani in Al-Awsat (18/82,4209)

جُبِلَتْ الْقُلُوبُ عَلَى حُبِّ مَنْ أَحْسَنَ إِلَيْهَا وَبُغْضِ مَنْ أَسَاءَ إِلَيْهَا

دلوں کی تخلیق ایسی ہوئی ہے کہ جو ان سے اچھا برتاؤ کرتے ہیں اُسے محبت کرتے ہیں اور نقصان پہنچانے والے شخص سے نفرت کرتے ہیں۔

“Hearts are predisposed to love someone who does them good and to detest someone who does them harm”

The natural tendency of a person is to love the benefactor and endeavor to behave kindly to them. Philosophers have

described three main reasons of loving someone, beauty, benefactor and professional excellence. The quality of loving benefactor is seen in animals, not to talk of humans. A human being who fails to love his benefactor falls below the level of even animals. The opposite is also quite evident a person develops ill feelings about the person who harms him. The ill feeling generates the bad qualities of anger, back biting, envy, and revenge. A perfect Muslim is the one who maintains the good characters even during the difficult circumstances of being provoked. May Allah bestow this level of patience to us.

539406 - 85 - Abu Na`im al-Asbahani in Hilyat al-Awliya - (Ibn Abd al-Rahman - Hadith No. 5104)

التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

گناہ سے توبہ کرنے والا ایسا ہے جیسے اسے کوئی گناہ کیا ہی نہیں۔

“One who repents from sin is like someone without sin”

If sins are mountains then repentance is like dynamite, which shatters rocks into fragments. Allah says in holy Quran,

Say: O 'Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful” (39:53)

Repentance is such a virtue, which can bring salvation to a person who has spent his whole life in vices. There are three basic components in repentance:

Knowledge of having committed an act, which is displeasing to Allah ﷻ Once this is deeply engraved in a person he moves to second stage

Remorse for the sins committed and this is not just lip service but deep feeling in the heart, which drives a person to Lord to seek remedial measures. Then a person moves for third step

Action: it involves stopping committing the sins immediately and it involves asking forgiveness to Allah for the deeds committed. For the sins involving rights of people, one to address the concerns of people as well. It may include returning their dues or asking forgiveness and so on. The most important action is making full determination not to do the sins again

Once all the above stages are through then if Allah ﷻ wishes he is entitled for the good news made in above verse. One of the attributes of Allah ﷻ is ‘Tawaab’ one who accepts repentance of his slaves. So Allah ﷻ loves those of his slaves who repent. In above hadith a simile is drawn between a sinner who repents and the person who does not sin. This doesn't mean that they are truly equal but a sinner can achieve the status of pious if he repents hence this hadith encourages a sinner to repent and have hope in Allah ﷻ about these sins being washed off.

Shaykh al-Islam Ibn Taymiyah رحمۃ اللہ علیہ said, “The one who repents from sin is like the one who did not sin. He is included among those who fear Allah and thus deserves that Allah should grant him relief and a way out, for our Prophet Muhammad ﷺ is the Prophet of mercy, so everyone who repents will have a way out according to his teachings. This is unlike the teachings of those who came before us, for among them the one who repented would still be punished with penalties such as killing themselves and so on.”

Hadith No. 17416 - from the book Al-Mujam Al-Kabir by Al-Tabarani

Hadith No. 18900 - from the Book of Al-Sunan Al-Kabir by Al-Bayhaqi

Hadith No. 10129 - from the book Al-Mu'jam Al-Kabeer Al-Tabarani

الشَّاهِدُ يَرَى مَا لَا يَرَهُ الْعَايِبُ

جو شخص حاضر ہوتا ہے وہ جو کچھ دیکھتا ہے وہ غیر حاضر شخص نہیں دیکھ سکتا ہے۔

“The person who is present sees (witnesses) what an absent person cannot see”

The hadith is quite self-explanatory as the person who is present at the place of some event has much more knowledge of the event as compared to person who is not present. The person who is not present interprets an event according to the narrator's whereas the eyewitness interprets the event with his own understanding. Suppose one hears about an accident, a vague picture forms in mind but the person who has

actually witnessed it will have an entirely different understanding of the event.

Abu Na`im Al-Asbahani in Hilyat Al-Awliya (10016, 10015, 10014, 3801), Abu Al-Sheikh Al-Asbahani in Hadith Proverbs (135), Al-Tahawi in Mashkal Al-Athar (4334), Al-Bazzar in His Musnad (576)

إِذَا جَاءَكُمْ كَرِيمٌ قَوْمٍ فَأَكْرِمُوهُ

اگر کوئی شخص تمہارے پاس آئے جس کی اپنی قوم میں عزت ہو تو اس کا احترام کرو۔

“If there comes to you a man who is respected among his own people, then honor him”

The respect for the noble people in a community has been deeply enshrined in the Islamic teachings. This is important for the wellbeing of the society. Abu Sayid al-Khudri ؓ reports, “When the tribe of Banu Quraiza was ready to accept Saad’s ؓ judgment, the Messenger of Allah ﷺ sent for Saad. He came, riding a donkey and when he came near, the Messenger of Allah ﷺ said to the Ansar, “Stand up for your leader”. Then Saad ؓ came and sat beside the Messenger of Allah ”.....(Sahih al-Bukhari)

This Hadith implies the desirability of respecting people of virtue (Ahl al-fadhl) and standing up for them when they arrive. The great Hanafi jurist, Imam al-Haskafi ؒ states, “It is permissible rather recommended to stand up out of reverence for a person that enters. It is also permissible to stand, even for the one who is reciting the Qur’an, for a

knowledgeable scholar.” Allama Ibn Abidin رحمہ اللہ comments on the above statement of al-Haskafi by stating, “Meaning when one is entitled to respect. It is stated in al-Qunya, that to stand up in the Masjid out of respect for the one who enters and standing of a person engaged in the recitation of the Qur’an for a person out of respect is not disliked (makruh) if the one whom one is standing for is entitled to be shown respect. In Mushkil al-Athar, it is stated that standing up for another person is not disliked in itself, however what is disliked is that the one whom one stands up for desires people to stand up for him. Ibn Wahban رحمہ اللہ said, “In our times it would be desirable (mustahab) to stand up, for not standing up may create enmity, hatred and hostility among people, especially in a place where people are accustomed to standing up.” (Radd al-Muhtar ala al-Durr al-Mukhtar, 6/384)

Al-Tabarani in al-Awsat (5419, 6472), Abu Naim al-Asbahani in Hilyat al-Awliya (8586), Al-Bayhaqi in al-Sunan al-Kabir (25183)

الْيَمِينُ الْفَاجِرَةُ تَذُغُ الدِّيَارَ بِلَاغٍ

جھوٹی قسمیں ملکوں کی تباہی کا باعث بنتی ہیں۔

“False oaths lead to destruction of countries”

The tongue is a small organ in the human body but is extremely dangerous if not controlled properly. A simple talk for a few minutes can lead one to paradise and few foolish words can drag a person to hellfire. Prophet Muhammad ﷺ

said “Truth leads one to Paradise and virtue leads one to Paradise and the person tells the truth until he is recorded as truthful, and lie leads to obscenity and obscenity leads to Hell, and the person tells a lie until he is recorded as a liar. (Muslim 2607) The higher level of lie is lying under an oath, which is called as **النِّمْنُ الْفَاجِرَةُ** A desert Arab came to the Prophet ﷺ and said, “O Allah's Messenger, what are the major sins?” The narrator reported the hadith and it contains, ‘The false oath.’ It also contains, I asked, “What is the false oath?” The Prophet ﷺ replied, “It is that (oath) by which one takes possession of the property of a Muslim person, while he is lying.” [Bukhari 6920]

This crime is so often prevalent in work places around us, in markets traders use this to sell off their products, in courts the result of false oaths is so evident and false oaths are creating a havoc in family lives in marital disputes, property disputes and likes. Hence on larger scale these false oaths can lead to disputes and fights between families, tribe and even countries. May Allah save all of us from this malady. Aameen

Musnad of the Shehab, G1, S 18, h255, Al-Sunan Al-Kubra, G10, S35, Musnad of Abu Hanifa, S 243

مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ

جو اپنے مال کی حفاظت میں مارا گیا، وہ شہید ہے۔

“Whoever is killed protecting his wealth, he is a martyr”

Martyrdom is one of the high status symbols in Islam and Allah says in Quran,

Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord; They rejoice in the bounty provided by Allah: And with regard to those left behind, who have not yet joined them (in their bliss), the (Martyrs) glory in the fact that on them is no fear, nor have them (cause to) grieve. They glory in the Grace and the bounty from Allah, and in the fact that Allah suffereth not the reward of the Faithful to be lost (in the least). [3:169-171]

In numerous ahadith the special advantages of being martyr are

- Once the first drop of his blood is shed, all of his sins are forgiven.
- Martyr can see the beauty of his palace in Paradise.
- The martyr will not be tested in the grave, nor will he be punished in the grave.
- The martyr will not feel fear on the Day of Judgment.
- A crown of honor will be placed on his head, which has jewels that could illuminate the Earth

The martyr will be able to intercede for seventy members of his family, who can be rescued from the punishment of the Hellfire and will enter Paradise in honor of the martyr.

There are numerous ahadith, which illustrate the magnanimity of Allah ﷻ who includes numerous other people under the umbrella of the term martyr even if they

have died from other causes and in above-mentioned hadith, one of these is dying while protecting the wealth. Others includes the following:

The Prophet ﷺ said, “He who is killed in the way of Allah is a martyr; he who dies of plague is a martyr; a woman who dies due to pregnancy and a woman who dies during delivery, her baby will drag her into Paradise with the umbilical cord.” (Musnad Ahmad) In another hadith Prophet ﷺ said,

“Whoever recites the Divine Names in the last three verses of Surah al-Hashr after the dawn or after Maghrib then dies that day or that night, dies a martyr” (Tirmidhi)

The Messenger of Allah ﷺ once said to Anas ؓ, his servant boy, “My son, if you are able to always be on ablution, then do so, for the angel of death when he seizes the servant’s soul while the latter is in ablution, he records martyrdom for him.” (Ibn Asaakir 9/253). Prophet Muhammad ﷺ said, “He who truthfully asks Allah for martyrdom, Allah will raise him to the high status of the martyrs, even if he dies on his bed.” (Sahih Muslim)

Allah's Apostle ﷺ said, “Five are regarded as martyrs: They are those who die because of plague, abdominal disease, drowning or a falling building etc., and the martyrs in Allah's cause. (Bukhari)

Bukhari 2480, In-book reference : Book 46, Hadith 41, USC-MSA web (English) reference : Vol. 3, Book 43, Hadith 660, Sunan an-Nasa'i 4095, In-book reference Book 37, Hadith 130, English translation: Vol. 5, Book 37, Hadith 4100 ,Jami at-Tirmidhi 1421, In-book reference : Book 16, Hadith 38, English translation: Vol.3, Book 14, Hadith 1421, Ibn Maja

الْأَعْمَالُ بِالنِّيَّةِ

عملوں کا دار و مدار نیت پر ہے۔

“(The value of) an action depends on the intention behind it”

Imam Nawawi رحمہ اللہ defines intention as ‘the resolve of the heart to do an obligatory or non-obligatory action.’ Imam Bukhari رحمہ اللہ starts his famous book, Sahih al Bukhari with the hadith, “The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.” Ibn Rajab Al-Hanbali رحمہ اللہ said, “Al-Bukhari prefaced his book with this hadith referring to that every action performed for the sake of other than Allah is null and void, whether in this worldly life or in the Hereafter. Imam Shafi رحمہ اللہ said, “This hadith is a third of all knowledge.” The words, "actions are only by intention", mean that deeds, which are performed in accordance with the Sunnah, are only acceptable and rewarded if the intentions behind them were sincere. Any action performed by a human being has some driving force behind it and one has to constantly ponder why one is doing an action? This will enable one to improve the quality of one's deeds. Imam Ghazalli رحمہ اللہ says every single act and deed of life could be turned into a virtue if it is done with

the right and righteous intention (niyyat) in as much as even if two spouses cohabit with each other just in order to seek the legitimate pleasure, the act turns into a pious act. Every day actions done by us can be turned into deeds of reward if we make good intention. All of us eat food to satisfy our hunger, if we make an intention that the food being eaten is to provide energy for fulfilling duties put forward by Allah ﷻ then this eating is worship. A person goes to work to earn his livelihood, if he makes an intention of earning a halal livelihood, this job is a worship. In worship the clearer the intention the higher the reward. However, a good intention cannot make any impermissible act a virtue.

The reward will increase according to the level of ikhlaas (sincerity) in the deed. Allah ﷻ says the rewards for good deeds are from ten times to seven hundred times

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ

فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

The example of those who spend their wealth in the way of Allah is like a seed which grows seven spikes, in each spike is a hundred grains. Allah multiplies His reward for whom He wills, for Allah is vast and knowing. (2:261)

May Allah ﷻ bless all of us with good intention (ikhlaas).

Bukhari in his Sahih (1/1 No. 1 and 2/40 No. 54 and 49/1567 No. 2419 and 63/2130 No. 3719 and 67/2639 No. 4800 and 83/3497 No. 6339 and 90/3645 No. 6587),

Muslim in his Sahih (40/861 No. 3641), Abu Dawood in Sunan (7/441 No. 1920), Al-Tirmidhi in Jama` (22/1126 No. 1645),

An-Nasa'i in Al-Soghra (1/61 with No. 74, 27/1722 No. 3419 and 35/1834 No. 3774) ,

Ibn Majah in his Sunan (38/1427 No. 4261), Ahmad in Al-Musnad (9/2 No. 168 and 9/2 No. 300) and Ibn Khuzaymah in his Sahih (1/20 No. 143), Ibn Hibban in his Sahih(33/143 No. 389

سَيِّدُ الْقَوْمِ خَادِمُهُمْ

ایک قوم کا قائد ان کا خادم ہوتا ہے۔

“The leader of a people is their servant”

The leaders nowadays consider the state and the people as their property and use them to the best of their advantage for their ulterior political gains. Our beloved Prophet ﷺ taught us verbally and demonstrated practically how a leader is a servant of the people. He ﷺ said, “Each of you is a shepherd, and each responsible for his flock” (Bukhari)

A shepherd takes so much pain to look after his flock and sometimes even risks his life to take care of the flock; the same attention is needed of the leaders for their people. Whenever the people were in trouble our beloved prophet ﷺ was first to join the people in case of trouble. When unbelievers surrounded the Muslims and it was decided to dig a trench to defend the city, he participated in the digging as any common person. In the construction of masjid Nabawi, he participated actively. He said, “There is no leader who closes the door to someone in need, in hardship, and in

poverty, but that Allah closes the gates of heaven to him when he is in need, in hardship, and in poverty.” (Tirmidhi 1332)

Throughout his lifetime, he lived humbly amongst the people and never maintained a distance from the people, never iced in castles, always served the people guiding them from the darkness to light. The leadership is a trust which has been bestowed by Allah ﷻ to some person and he is answerable for this to Lord. He has to adhere to the principles of shariah in discharging his responsibilities and in doing so; he wins the great gift of pleasure of the Lord.

Maqasidulhasna- Chapter 2 hadith number 40

حَيْرُ الْأُمُورِ أَوْسَطُهَا

معاملات میں سب سے بہتر وہ ہے جو متوازن ہو۔

“The best of affairs is that which is balanced”

The word أَوْسَطُهَا is used in many meanings, which have been translated as balanced. It means the middle path between two extremes. Allah in Quran has used the word as

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ

شَهِيدًا

Thus, We have made you a justly balanced community that you will be witnesses over the people and the Messenger will

be a witness over you. (2:143)

Imam Razi رحمہ اللہ comments on this verse, saying, “The justly balanced (wasat) in reality is the furthest point between two extremes. There is no doubt that the two poles of excess and extravagance are destructive, so to be moderate in character is to be furthest from them, which is to be just and virtuous. (Tafsir al-Kabir 2:143)

Wahb ibn Munnabih رحمہ اللہ said, “Verily, everything has two ends and a middle. If you hold one of the ends, the other will be skewed. If you hold the middle, the two ends will be balanced. You must seek the middle ground in all things.” (Hilyat al-Awliya 4818)

The Prophet ﷺ once said to his close companion Abdullah ibn Amr رضی اللہ عنہ “Have I heard right that you fast every day and stand in prayer all night?” Abdullah replied, “Yes, O Messenger of Allah”. The Prophet ﷺ said, “Do not do that. Fast, as well as, eat and drink. Stand in prayer, as well as, sleep. This is because your body has a right upon you, your eyes have a right upon you, your wife has a right upon you, and your guest has a right upon you.” (Al-Bukhari, 127)

Prophet ﷺ sent his companions to teach Islam to the people he advised them, “Facilitate religious matters to people and do not make things difficult. Obey each other and do not differ amongst yourselves.” (Al-Bukhari, 69)

Ibn Qayyim رحمہ اللہ says, “Allah has not ordained any command except that Satan has two incitements in it; negligence and dereliction on the one side, and extremism and exaggeration on the other. He cares not in which trap of

the two you fall as long as you eventually fall.”

May Allah guide us to balanced path for salvation!

Hadith proverbs by Abu Sheikh Al-Asbahani Hadith No. 338

اللَّهُمَّ بَارِكْ أُمَّتِي فِي بُكُورِهَا يَوْمَ الْحُمَيْسِ

اے اللہ! میری امت کے لیے جمعرات کے دن کے ابتدائی حصہ میں برکت دے۔

“Allah, bless my nation in its early rising on Thursdays!”

Getting up early from bed has been the culture of Muslims and for this holy prophet ﷺ mentioned the blessings. In this hadith, it is mentioned on Thursday however in most of the ahadith the blessings have been mentioned without any fixed date. Messenger of Allah ﷺ said, “O Allah, bless my nation in their early mornings (i.e., what they do early in the morning).” (Abu Dawood 2606). The holy Prophet would always get up before dawn for prayers. Narrated Abu Hurairah ؓ Allah's Messenger ﷺ said, “The most excellent prayer after that which is obligatory is the (voluntary) late night prayer.” [Muslim] If we cannot get up for Tahajud prayers then getting up for Fajr prayers is obligatory for all of us holy prophet ﷺ liked the Sunnah prayers performed just after dawn very much and said, “The two Rak'ah before the dawn (Fajr) prayer are better than this world and all it contains.” [Sahih Muslim]

Nowadays the culture of sleeping late at night and

eventually waking up late has swept across the world and Muslims are no exception. What to talk about tahajjud, the percentage of Muslims present in Fajr (morning) prayers in masjid is not even 5%. In night, a huge amount of time is wasted on internet, televisions and likes and in morning hours one is asleep. The treatment for this is simple ‘early to bed and early to rise.’

Abu Barzah رضی اللہ عنہ reported, “... He (Prophet) would dislike sleeping before it (Isha prayers) or talking after it (Isha Prayers)." [Sunan Abi Dawud 4849]

In early morning, there is many blessings so the important works like recitation of Quran, travelling for religious pilgrimage or otherwise and in fact, any work in which one desires blessing must be started early.

Maqasidulhasna chapter 1, A, hadith number 1

Akhbarulisbahan, Abu Nayeem Isfahani hadith, 983

كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا

غربت کفر کے قریب لے جاتی ہے۔

“Poverty can almost turn into disbelief”

Poverty is one of the testing moments in one's life. When one is in poverty and finds himself and his family suffering while the rich, enjoying the worldly pleasures his heart is broken. In case his faith is strong, he considers it as the test of his faith and adheres to shariah rulings but the moments

can shake his faith. One may attempt to gain wealth by illegal means and that may progress to even disbelief. Our beloved Prophet ﷺ taught us a supplication

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ فَقَالَ رَجُلٌ وَيَعْدِلَانِ قَالَ نَعَمْ

The Messenger of Allah ﷺ used to say, “O Allah, I seek refuge with You from Kufr and poverty.” A man said, “Are they equal?” He said, “Yes.” (Nasai - 5485)

In the hadith, the Prophet ﷺ is seen to be comparing poverty with disbelief in view of the difficulty of standing on the path of shariah in this situation. Aisha ؓ said, “The Messenger of Allah often used to seek refuge (with Allah) from debt and sin. I said, “O Messenger of Allah, how often you seek refuge from debt! He said, “Whoever gets into debt speaks and lies, and makes a promise and breaks it.” (Nasai 5454)

A poor person is bound to take a debt, which is difficult to repay, as his income is meagre so he falls into a vicious cycle of lying, breaking promises and sometimes cheating. In many instances, the borrower has even murdered the person from whom he had borrowed. So many cases of suicides have been reported by poor people because of their failure to repay the loans they have taken. In view of the crimes which may be committed because of poverty, the Holy prophet taught us to ask Allah for safety from poverty.

Musnad Ahmad bin Mani, Al-Mu'jamul Awsat, Hadith: 4056,

Suhabul Iman of Bayhaqi, Hadith: 6188,

Ithaful khiyarah, Hadith: 7247, Al-Maqasidul Hasanah, Hadith: 789,

Ibn Abi Sheeba 260721605855

السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ

سفر عذاب کا ایک ٹکڑا ہے ۔

“Travelling is a portion of punishment”

Travelling has been called a torment because being away from home deprives a person of all the comforts and safety one enjoys at home. In another hadith the reason has been put, forward as, “Travelling is a portion of the torment. It denies you your sleep, food, and drink. When you have accomplished your purpose, you should hurry back to your family.” (Muwata Malik 54/39)

At home in addition to the personal comforts one is able to keep a contact with all his family members so his concern for them is allayed and in journey one always longs for his family. One of the major disadvantages of the journey is that one is deprived of the time, which used to be given to the prayers like recitation of Quran, zikr, durood and other daily routine (mamoolat). This leads to spiritual discomfort, just as the body is uncomfortable on being provided with routine food and rest, the soul too gets upset on being deprived of its routine nourishment. Ibn Taymiyah رحمہ اللہ used to sit of long time after Fajr prayers and used to call it as his ‘breakfast’ and obviously it is the breakfast of soul. Hence, in journey one has to bear the worldly discomfort and spiritual discomfort as well so aptly being called as a ‘torment’.

Al-Bukhari in his Sahih (56/1855 No. 2868), Al-Darmi in Sunan (21/1028 No. 2637), Al-Nasa'i in Al-Kubra (70/2855 No. 7554 and 70/2855 No. 7553), Al-

خَيْرُ الزَّادِ التَّقْوَى

بہترین زاد راہ تقویٰ ہے ۔

“The best of provision is piety, righteousness (taqwa)”

Imam Ibn Rajab رحمہ اللہ said, “Taqwa means that a person should make a fence between himself and that which is harmful. Taqwa of Allah means that a person should make a fence between himself and between Allah's Punishment, anger and displeasure by doing all that He has ordered and abstaining from all that He has forbidden.” [Jami al-Uloom wal-Hikam]

Ali ibn Abu Talib رضی اللہ عنہ said, “Taqwa means fearing Allah, acting according to the Quran and Hadith, being content with what is little, and preparing for the Day of Judgement.”

When one controls his desires to limits prescribed by Allah, he is rewarded by Allah by calling him the most noble. Allah says in Quran,

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ

Indeed, the most noble of you in the sight of Allah is the most righteous of you. (49:13)

Once one achieves the status of taqwa he is blessed with one of the most lofty gifts from Allah and that is the love of the Divine as Allah says,

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا
وَأَمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَأَمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ

There is not upon those who believe and do righteousness [any] blame concerning what they have eaten [in the past] if they [now] fear Allah and believe and do righteous deeds, and then fear Allah and believe, and then fear Allah and do good; and Allah loves the doers of good. (5:93)

Not only in hereafter, the gifts start flowing in this world only, Ibn Umar رضي الله عنه said, “Whoever has taqwa of his Lord and maintains ties of kinship, his term of life will be prolonged, his wealth will be abundant, and his family will love him.” (Adabul Mufrad - 59)

The life full of piety is a life full of the pleasure of Lord and is no less than then the life in heaven as the best blessing in heaven is the pleasure (riza) of Lord, which one can get even in this world. May Allah bless us with taqwa and riza. Aameen

Abu Dawood in his Sunan (5/296 No. 1505), Ibn Hibban in his Sahih (37/202 No. 2746), Al-Nasa'i in Al-Kubra (75/3545 No. 9663 and 70/2859 No. 7560) and Al-Bayhaqi in Al-Sunan Al-Kabeer (10/404 No. 8131)

الْمَجَالِسُ بِالْأَمَانَةِ

مجلس امانت داری کے ساتھ ہیں (یعنی ایک مجلس کی بات دوسری جگہ جا کر بیان نہیں کرنی چاہیے)

“Meetings are under trust (confidential)”

The proceedings in a meeting are a trust amongst the people present in the meeting and everyone must maintain the secrecy of the meeting. This is important in all the aspects whether these are related to business, offices, military, and family meetings just to name a few. To divulge secret to a third party is highly reprehensible and it destroys the relation of trust amongst the people. In a few situations, the rule does not apply, like in a hadith the Prophet ﷺ said, “Meetings are confidential except three: those for the purpose of shedding blood unlawfully, or committing fornication, or acquiring property unjustly.” (Abu Dawood 4869)

Al-Kharatay in the Illness of the Heart (0/50 No. 677), Al-Kharatay in Makarem Al-Akhlaq (0/42 No. 664) and Al-Bayhaqi in Al-Sunan Al-Kabeer (No. 12/66/19456), Abu Dawood in his Sunan (No. 4289/35/1360)

***May Allah (Most High) bless the best of his creations,
Muhammad and his family and his companions.***

الدر الثمين في مبشرات النبي الأمين ﷺ

PRECIOUS GEMS AMONGST THE GLAD
TIDINGS OF THE
TRUSTWORTHY PROPHET ﷺ

Translator's Preface

The personality of Shah Waliullah was a dynamic one. On analyzing his works one becomes perplexed about the vastness of his knowledge in almost every field of religion. His contribution to the study of hadith in the Indian subcontinent is so famous that it needed no introduction but his depth of knowledge in ‘tasawuf’ or ‘tazakiya’, whatever the terminology we use, is unparalleled. Amongst his works on this subject the current book is possibly without any similitude. This book titled

الأمين الدر الثمين في مبشرات النبي

is based on the sayings of holy Prophet ﷺ in dreams or in kashf (unveiling), so a little clarification is needed before proceeding further. The issues, which need to be understood before reading this booklet of Shah Waliullah, رحمه الله are following in my understanding:

Seeing the holy Prophet ﷺ dream is a great virtue for any believer and numerous authentic ahadith prove it. The Prophet ﷺ said, “Whoever sees me (in a dream) then he indeed has seen the truth.” (Sahih al-Bukhari 6996) There are so many incidents of the believers seeing Prophet ﷺ in dream that it is impossible to refute it. When one sees the

holy Prophet ﷺ in a dream then actually one has seen him only in dream, as Satan cannot imitate him. Holy Prophet ﷺ said,

مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِي

“Whoever sees me in a dream has indeed seen me, for the Shaitaan cannot imitate me.” (Muslim 2266)

Based on this hadith majority of scholars have formed an opinion that the person seen as a holy Prophet ﷺ is in reality him only. Mullah Ali Qari رحمه الله whilst commentating on this hadith writes in Mirqat, “It is like he has seen the Holy Prophet ﷺ in real life, but he will not be considered as to be a Sahabi, neither is it obligatory to carry out the orders given to him by the Holy Prophet ﷺ within the dream.”

In many instances the appearance and circumstances are not befitting the Prophet ﷺ. In these situations, the scholars say that it is the defect in the person who has seen the dream. Just for analogy if one sees a picture in a mirror, which is rusted or broken, the image will not be fine as the defect is in the mirror but not in the picture. However, some scholars authenticate the appearance if that matches the appearance as mentioned in hadith otherwise call it a false dream and on this issue, there are a number of views, which are beyond the scope of this book. When it is explicitly clear that seeing a Prophet ﷺ in a dream is an established reality and in this booklet most of the traditions

are the saying of the holy Prophet ﷺ in dreams. Shah Waliullah رحمه الله has interpreted most of this himself and at some place; clarifications have been added to make the subject clear.

Seeing the holy Prophet ﷺ in ‘Kashf’ (unveiling or inspiration).

‘Kashf’ is a spiritual state wherein the veils are removed between the person and what is seen. Kashf can be true spiritual or can be ‘istidraj’. The former can be considered as a miracle and the occurrence of miracle at the hands of ‘Awliya’(saints) is an established fact amongst all the scholars. In the story of Maryam ؑ how the provision came to her from Allah ﷻ is stated in Quran is an authentic incident and Maryam ؑ was not a Prophet ﷺ she was a pious woman. It is narrated in the famous hadith “Umar ibn ul Khattab ؓ once deputed an army and made a person Ameer upon them who was called Sariyah ؓ. After this one day when Umar ؓ was giving Khutbah, he called out (loudly), “Ya Sariyah, the mountain” and he proclaimed this thrice. When the messenger of that army came back from journey and asked Umar ؓ, by saying, “O Ameer ul Mo'mineen! We confronted the enemy and we were getting defeated, but suddenly a voice was heard i.e. O’ Sariyah, the mountain, and this was heard thrice. We turned our backs towards the mountain and due to this Allah defeated the enemy. He asked Umar ؓ “Were you proclaiming that.” (Kanz ul Amaal, Hadith :35788)

This happened because of the removal of apparent

barriers between Umar رضي الله عنه and the army led by Sariyah رضي الله عنه. This unveiling is called as kashf. This is the blessing from Allah and has nothing to do with 'Ilm ul ghaib' (knowledge of unseen) which is a pure attribute of Allah سبحانه.

The scholars who are of the opinion that the Prophet ﷺ can be seen without dreams as well quote the hadith narrated Abu Huraira رضي الله عنه, I heard the Prophet ﷺ saying,

مَنْ رَأَانِي فِي الْمَنَامِ فَسِيرَانِي فِي الْيَقَظَةِ وَلَا يَتَمَثَّلُ الشَّيْطَانُ بِي

“Whoever sees me in a dream will see me in his wakefulness, and Satan cannot imitate me in shape.” Abu Abdullah رضي الله عنه said, "Ibn Sirin said, 'Only if he sees the Prophet in his (real) shape.' (Bukhari 9:87;122) They mean the waking state is this kashf. Those who oppose the idea of seeing Prophet ﷺ outside dreams interpret the hadith in two ways :

- ♦ It is concerning those people present at the time of the Prophet ﷺ This means that those who see him in a dream, will be enabled by Allah to see him in real life.
- ♦ One who sees holy Prophet ﷺ in dream will see him in the hereafter with his eyes.

Ibn Hajar al-Haytami رحمته الله (famous muhadith from Shafie school of thought) says, “The meaning, that this is a reference to the Day of Reckoning is a stretch as there is no point in constricting the meaning to this as all of us will see the Prophet ﷺ on the Day of Reckoning, those who have seen him during sleep and those who have not. Ibn Abi Jamra رحمته الله (a great muhadith buried in Cairo), in his commentary on the

hadiths he selected from the collection of Bukhari, held this particular hadith to have a general meaning of both during and after the Prophet's ﷺ life. This vision being for the one who is able to follow the Sunnah of the Prophet ﷺ and others. He went on to say that anyone who denies this denies the trustworthiness of the Prophet ﷺ and the ability of God and is a denier of the miracles of the saints which have been confirmed by the sound proofs of the Sunnah."

Prophets are alive in their graves.

Since kashf is proved by hadith now a few words about the life of Prophets in grave. The Prophet ﷺ said, "The Prophets are alive and they pray in their graves." (Al-Bayhaqi in his Hayat al-Anbiya and Abu Yaala in his Musnad). In another hadith holy Prophet ﷺ said, "Send salutations in abundance on me on Friday, as your sending salutations are presented to me." The companions inquired, "How is it possible that you receive our salutations when your body will have decayed?" The Messenger of Allah ﷺ said, "Verily Allah has made forbidden on the earth that it eats the bodies of the Prophets" (Abu Dawud, Nasai, Ibn Majah, Darami and others, and authenticated by many, such as Ibn al-Qayyim). However this life is not same as the life before death. In this life, one does not need food, water, sleep like the one does in this world. It is the life of 'barzakh' (an intermediary place between this world and akhirah). The soul of holy Prophet ﷺ is in the highest stages of 'ilyin' but has a strong association with his body (which is in his blessed grave in Medina) as the ahadith prove Prophets offer

‘salat’ (prayers) in graves (not as compulsion but they love to do it). This much is mentioned in the writings of great scholars but only Allah knows the fine details of it. The great muhadith, Hafiz Ibn Hajar al-Asqalani رحمہ اللہ states, “Death will never come to the blessed Messenger of Allah in his grave, rather he will remain alive, due to the fact that the Prophets remain alive in their graves” (Fath al-Bari, 17/22)

The Aqeedah of Prophets being alive in their graves is a fact accepted by all the scholars since centuries. However, there are other two extreme groups about this concept. Both are deviating away from the balanced path of Shariah.

One group either refutes all these spiritual states or gives some alternative interpretation to the above-mentioned ahadith and sometimes raises objections on the chain of narrators. They just consider the Prophet ﷺ an ordinary person who delivers messages from Allah ﷻ like a postal worker. Other extremist view put so much emphasis on this subject that they fall into the trap of Shaitaan and do just what Christians did with Prophet Isa عليه السلام i.e., elevate his status so much that the concept becomes shirk like considering holy Prophet ﷺ as omnipresent (hazir-o-nazir) as is the attribute of Allah. This disturbance in balance has been beautifully described by Ibn Qayyim رحمہ اللہ as, “Allah has not ordained any command except that Satan has two incitements in it; negligence and dereliction on the one side, and extremism and exaggeration on the other. He cares not in which trap of the two you fall as long as you eventually fall.”

Following instructions of Prophet ﷺ given in dream.

If a person sees the Prophet ﷺ and he tells him something that goes against the clear meaning of the Quran or Sunnah, or tells him of some matter about which there has to be proof, he should not act upon. It is reported by Sheikh Ali Muttaqi رحمه الله that a person saw the Holy Prophet ﷺ in a dream ordering him to consume alcohol. He became very disturbed by this dream; thus, he referred to the Ulama of his time to find out the interpretation and explanation of his dream. The scholars gave various explanations about his dream. During this, the issue came to Sheikh Muhammad bin Uraat رحمه الله who was a very pious scholar, he said that the fact is that the Holy Prophet ﷺ said, “Do not consume alcohol.” However, due to his misunderstanding and the disorder of his mind he understood the contrary and heard him saying, “Consume alcohol. Rather than do not consume alcohol.”

What one sees in a dream is not binding; what is binding is the facts that one learns when awake. One should note that the dreams of the Prophets are wahy (revelation), but seeing the Prophets in a dream is not wahy – according to scholarly consensus. Rather it is ‘bushra’ (glad tidings), as was explained by al-Nawawi رحمه الله .

May Allah ﷻ give us the correct ‘marifat’ (gnosis) of the holy Prophet ﷺ and fill our hearts with his love and respect. This quality made Shah Waliullah رحمه الله to produce a work like this and he aptly named it as ‘Precious gems from the glad tidings of trustworthy Prophet ﷺ

Abrar

Author's Preface

بسم الله الرحمن الرحيم

الحمد لله الذي رفع قدر نبيه المصطفى فحرم على الشيطان أن يتمثل به فمن راه فقد رأى الحق بلا مرأى واشهد ان لا اله الا الله وحده لا شريك له واشهد ان سيدنا محمدا عبده ورسوله المخصوص بالشفاعة الكبرى صلى الله عليه واله وصحبه نجوم الهدى وقادة التقى اما بعد فيقول اضعف عباد الله الكريم احمد المعروف بولي الله بن عبد الرحيم العمري الدهلوي هذه اربعون حديثا من احاديث النبي صلى الله عليه وسلم التي تروي من جهة الرؤيا او من جهة مشاهدة روحه الكريمة جمعتها في هذه الرسالة منها مالا واسطة بيني وبينه صلى الله عليه وسلم ومنها ما يكون بيني وبينه صلى الله عليه وسلم واسطة واحدة ومنها ما يكون بيني وبينه صلى الله عليه وسلم واسطتان أو أكثر سميتها بالدر الثمين في مبشرات النبي الامين صلى الله عليه وسلم

In the name of Allah, the Merciful,

Praise be to Allah who elevated the status of his Prophet, the Chosen One, and forbade Satan to manifest himself like Prophet ﷺ Whoever sees him has seen the truth without

doubt. And I bear witness that there is no god but Allah alone, with no partner, and I bear witness that our master Muhammad is his servant and his messenger, and the greatest intercession is specific to him, may Allah's prayers be upon him and his family and his companions, the stars of guidance and leaders of piety. The weakest servant of Allah, Ahmed who is known as Waliullah bin Abdul Rahim al-Umari- al-Dehlawi, says that these are forty hadiths from the hadiths of the Prophet ﷺ which are narrated from the Prophet ﷺ by the perspective of dream or from the vision of his honorable spirit.

Amongst the ahadith, I collected in this booklet I have received some directly from the holy Prophet ﷺ without any intermediary between him and me. In the remaining, there are two or more intermediaries between him and me. I named it the precious gems amongst the preaching of the faithful Prophet ﷺ

الحديث الاول رأيت النبي صلى الله عليه وسلم في المنام كأني دخلت عليه وقعدت بين يديه و هو مراقب واضعا ذقنه على صدره ففاضت على منه صلى الله عليه وسلم ثلاث صور مثالية الاولى جسم مخروطي لكل من اعلاه واسفله عرض واسفله اكثر عرض من اعلاه والثانية جسم مبطوح كالسخت في كالعود المركوز فيه والثالثة عود قائم على الارض فوقه جسم كالسخت ثم فاض على ان الاولى تمثيل نسبته صلى الله عليه وسلم فانها مستوعبة لتهذيب المراتب السافلة الجسمانية والعالية الروحانية والثانية تمثيل لنسبة السالكين الذين فسحت نسبتهم في ما يلي الاسفل فقط والثالثة تمثيل لنسبة المجذوبين الذين فسحت نسبتهم في ما يلي الاعلى فقط فلما فهمت المراد بهذه الصور الثلاث رفع النبي صلى الله عليه وسلم راسه وتبسم الى ومد يديه و اشار الى البيعة فقدمت حتى اتصلت ركبتيه بركبته فاخذ صلى الله عليه وسلم يدي بين يديه فصافح ثم وضع ذقنه على صدره وغمض عينيه فعلت كما فعل ففاض على قلبي تلك النسبة التي فهمتها او لا

میں نے خواب میں حضور صلی اللہ علیہ وسلم کو دیکھا، میں ان کے سامنے بیٹھا ہوا ہوں اور آپ اپنی ٹھوڑی مبارک سینے پر رکھے ہوئے مراقبہ کی حالت میں ہیں۔ اس وقت آپ کی تین مثالی صورتیں مجھ پر ظاہر ہوئی۔ پہلی صورت جسم مخروطی ہے جس میں جسم کے دونوں حصے چوڑے تھے مگر نیچے والا حصہ اوپر والے کے مقابلے میں کچھ زیادہ چوڑا تھا۔ دوسری مثالی صورت جسم مطبوح کی تھی جیسے کسی چیز میں لکڑی گڑی ہوئی تھی۔ تیسری مثالی صورت لکڑی کی تھی جو زمین میں گڑی ہوئی تھی اور لکڑی پر کسی ٹھوس چیز کی مانند جسم کی تشبیہ دی تھی۔ اس کے بعد مجھ پر یہ واضح ہوا کہ پہلی صورت آپ کی نسبت کی تمثیل تھی یہ نسبت سفلی، جسم کے مراتب اور اونچے روحانی درجوں کی جامعہ تھی۔ دوسری صورت کی نسبت ان سالکین کی تھی جن کے لئے صرف نیچے کے

درجوں میں کشادگی ہے۔ تیسری صورت میں اس نسبت کا اظہار ہوا جو مجذوب کے مناسب ہے جس کی نسبت کو اعلیٰ درجوں میں لگاؤ ہے۔ جب میں نے ان تین مثالوں کو سمجھا اور ان کی مراد کو پایا تو حضور صلی اللہ علیہ وسلم نے سر اٹھا کر تبسم فرمایا اور اپنا ہاتھ بیعت کے لئے بڑھایا اور میں بھی آگے بڑھا یہاں تک کہ میرے زانو آپ کے زانو سے مل گئے۔ آپ نے مصافحہ فرمایا اور دوبارہ ٹھوڑی کو سینے مبارک پر رکھ کر مراقبہ میں چلے گئے اور آنکھیں بند کر لیں۔ میں نے بھی آپ کی اتباع میں اپنی ٹھوڑی سینے پر رکھ کر آنکھیں بند کر لیں۔ اس دوران میرے دل میں تمام نسبتیں ظاہر ہوئیں جنہیں میں پہلے سمجھ چکا تھا۔

First Hadith: I saw the Prophet ﷺ in a dream, as if I entered and am sitting in front of him. He is sitting in contemplation (muraqaba) with his chin touching his chest. His three representational images manifested before me. The first image is a conical body whose both ends are wide but lower end is wider than the upper, and the second image is a flat body like a stick which has been fixed in some hard object, and the third image was of the Oudh (type of wood) which is fixed in the ground and on this plank there was some discrete thing similar to his body. Then it was revealed to me that the:

First image is the representation of his lineage, because it shows the capacity for the refinement of the lower bodily and high spiritual ranks.

Second image is a representation of the relation of the 'seekers' of the path of Allah ﷻ for whom there is ample space in the lower levels only.

Third representation is the relation of those who are captivated or magnetized, whose attributes are related to higher levels. When I understood what was meant by these three pictures, the Prophet ﷺ raised his head and smiled and

extended his hand to take the pledge of allegiance (bayat) , so I came close to him until my knees touched his knees. Then he shook hands with me and again started contemplating with his holy chin touching the holy chest with his eyes closed. I followed him by keeping my chin on chest and closing my eyes doing the contemplation in a similar way. The relationship to the images manifested itself in me, as I had understood them.

[In the path of 'tareeqat' (Sufism, spiritual training) there are two kinds of paths. First is called as 'Salook' and the people who tread this are called as 'Salikeen'. They start their spiritual training under some mentor and gradually move forward. Other path is that of 'Jazb' in which the people are 'attracted' by the Divine intervention directly without going through the systematic path of salook. These people are called as 'Majzoob'. Both are the accepted paths and numerous saints have followed one or another.]

الحديث الثانى بينا انا مراقب فى المسجد فى بلدة كهنبایت بعد العصر۔ اذا شاهدت روحه الكريمة صلى الله عليه وسلم قد حضرت على فالبسنى رداء فظهر لى فى ذلك الحين بعد دقائق العلوم الشرعية و لم تزل تتزايد حيناً بعد حين

ایک دفعہ کھنبایت کے شہر میں عصر کی نماز کے بعد میں مراقبہ کی کیفیت میں تھا کہ آپ کی روح اقدس ظاہر ہوئی اور مجھے چادر میں ڈھانپ لیا۔ اس وقت شرعی علوم کے اسرار مجھ پر کھل گئے اور پھر یہ سلسلہ ہمیشہ بڑھتا رہا۔

Second Hadith Once I was contemplating * in the mosque in the town of 'Kahnebayet' after Asr (late afternoon) prayers.

His holy soul came and put a robe on me. Instantly some of the fine details of shariah manifested on me and this process is continuously increasing.

*[*Contemplation (Muraqaba) literally means to 'keep an eye on something'. In this, a person meditates deeply on somethings like attributes of Allah ﷻ, death, stages of life in hereafter, etc. The method described by the scholars of the field is as is described in the above narration.]*

الحديث الثالث رأيت في المنام أن الحسن والحسين رضى الله عنهما نزلا في بيتي وبید الحسن رضى الله عنه قلم قد انكسر لسانه فبسط يده ليعطيني وقال هذا قلم جدی رسول الله صلى الله عليه وسلم فامسك يده وقال حتى يصلحه الحسين فأصلحه ثم ناولنيه ثم جىء برداء فرفعه الحسين رضى الله عنه وقال هذا رداء جدی رسول الله صلى الله عليه وسلم ثم ألبسنيه فمن يومئذ انشرح صدرى للتصنيف فى العلوم الشرعية والحمد لله

میں نے خواب میں دیکھا کہ حضرت حسن اور حسین رضى الله عنهما میرے گھر تشریف لائے اور حضرت حسن رضى الله عنه کے ہاتھ میں ایک قلم تھا جس کی نوک ٹوٹی ہوئی تھی۔ انہوں نے اپنا ہاتھ بڑھایا تاکہ مجھے وہ قلم دیں اور فرمایا یہ میرے نانا رسول اللہ صلی اللہ علیہ وسلم کا قلم ہے۔ پھر وہ رک گئے اور وہ قلم حضرت حسین رضى الله عنه کو دے دیا جنہوں نے اس کی نوک ٹھیک کر دیا اور پھر مجھے پکڑا دیا۔ پھر ایک چادر لائی گئی اور حضرت حسین رضى الله عنه نے فرمایا یہ چادر میرے نانا رسول اللہ صلی اللہ علیہ وسلم کی ہے اور پھر مجھے وہ چادر اوڑھادی۔ اس دن سے میرا سنا شرعی علوم کی تصنیف اور تالیف کے سلسلے میں کھل گیا، اس پر اللہ کا شکر ہے۔

Third Hadith: I saw in a dream that Hassan ؑ and Hussein ؑ descended in my house and in the hand of Hassan ؑ, is a pen, which had broken his nib. He spread his hand to give it to me and said, “This is the pen of my grandfather, the Messenger of Allah ﷺ Then he stopped giving me and instead gave the pen to Hussain ؑ who repaired the nib and then gave to me. Then a robe (shawl)* was bought and Hussein ؑ said, “This is the robe (shawl) of my grandfather, the Messenger of Allah ﷺ and then he dressed me with it. From the day on, my chest is opened up to the writing and compiling of Knowledge of Shariah, and all praises to Allah.

[The tradition of putting a robe or shawl in many Sufi lineages is done when they designate someone as ‘mentor’ (Sheikh)]*

الحديث الرابع سأله صلى الله عليه وسلم سؤالا روحانيا عن معنى قوله كنت نبيا وادم منجدل بين الماء والطين ففاض على روحى من روحه الكريمة الصورة المثالية التى كانت قبل ان يوجد فى عالم الأجسام وأن فيضانها فى الحضرة المثالية كان عد كون آدم منجدلا بين الماء والطين وأنه له صلى الله عليه وسلم ظهورا تاما فى تلك الحضرة وهو المعبر عنه بالنبوة فى هذا الحديث ولذلك لما وجد فى العالم الجسمانى انتقل معه القوى المثالية إلى العالم الجسمانى فظهر من العلوم ما لم يكن بحساب

میں نے حضور صلی اللہ علیہ وسلم سے روحانی طور پر اس حدیث کا مفہوم پوچھا میں نبی تھا اور آدم علیہ السلام ابھی پانی اور گارے کے مابین تھے۔ تو آپ صلی اللہ علیہ وسلم کی روح مبارک میری روح پر جلوہ گر ہوئی اور

مجھے آپ کی وہ مثالی صورت دکھائی گئی جو عالم اجسام میں آنے سے پہلے تھی۔ اس صورت کا فیضان عالم مثال میں اس وقت تھا جب آدم علیہ السلام پانی اور گارے کے مابین تھے۔ اس وقت حضور صلی اللہ علیہ وسلم کامل طور پر نبوت پر فائز تھے۔ یہی وجہ ہے کہ جب آپ اس عالم میں تشریف لائے تو آپ کے ساتھ عالم مثال کی تمام قوتیں بھی منتقل ہوئیں اس لئے آپ سے بے حد علوم ظاہر ہوئے۔

Fourth Hadith: I asked him ﷺ a spiritual question about the meaning of his saying, “I was a Prophet and Adam ؑ was wedged between water and mud,” and his holy soul manifested on my soul with the image that had existed before he came in the world of bodies. It was this soul's presence in the ‘realm of representation’ * when Adam ؑ was wedged between water and mud. In addition, at that time he was perfectly manifested as Prophet, which is expressed as the Prophet hood in this hadith. Therefore, when he came in the physical world, the representational powers moved along with him to the physical world, so unlimited knowledge manifested from him.

*[*Realm of representation العالم المثالية has been described a realm which is between this world and the hereafter (akhirah). Scholars are of the opinion that whatever exists in this world has a representational image in this world. Its existence can be understood by comparing it to dream like state.]*

الحديث الخامس سألتہ صلی اللہ علیہ وسلم سؤالا روحانیا عن معنی قوله
كان في عماء مافوقه هواء وما تحته هواء في جواب من قال أين كان ربنا قبل أن

يخلق خلقه ففاض على روحى من روحه الكريمة صورة نور عظيم فى أعالى بعد
هيولانى قد أحاط بمجامع هذا البعد بخطوط شعاعية فقيل هذا النور هو التجلى
المشار إليه بهذا القول وهذا البعد الهيولانى هو العماء وهذه الاحاط بالخطوط
الشعاعية هو القهر المشار إليه بقوله تعالى وهو القاهر فوق عباده

میں نے آپ صلی اللہ علیہ وسلم سے روحانی طور پر سوال پوچھا اس قول کے بارے میں جب کسی نے
آپ ﷺ سے پوچھا تھا کہ مخلوق کی تخلیق سے پہلے ہمارا رب کہاں تھا تو جواب میں آپ ﷺ نے فرمایا تھا۔ وہ پردوں
میں تھا اس کے سوا کچھ بھی موجود نہ تھا۔ چنانچہ آپ ﷺ کی روح مبارک مجھ پر ظاہر ہوئی۔ وہ ایک عظیم نور کی
مثل تھی۔ یہ نور اس نور سے بھی عظیم تھا جو تمام عالم کو احاطہ کیے ہوئے تھا۔ پھر کہا گیا کہ یہی وہ نور ہے جس کی
طرف حدیث میں اشارہ کیا گیا ہے۔ اس احاطے سے مراد وہ قبر ہے جس کا ذکر اللہ تعالیٰ کے کلام القاهر فوق
عبادہ میں موجود ہے۔

Fifth Hadith: I asked him ﷺ a spiritual question about the meaning of his saying, “He was in the clouds with air above it and below it” in the answer to those who said, “Where was our Lord before He created His creation?” * Then his holy soul manifested on my soul, it was in the form of a great Noor (light). This Noor was greater than the Noor, which filled all the horizons and all the dimensions with radial rays of light. Then he ﷺ said this is the Noor, which manifested as theophany, which is indicated in the hadith. Surrounding of everything by radial lines of light indicates omnipotence, which is mentioned in the saying of Allah ﷻ “He is the dominant over his slaves” **

*[*Waki bin Hudus narrated that his paternal uncle Abu Razin ؓ said, 'O Messenger of Allah, where was our Lord before He created His creation?' He said: He was above the clouds, below which was air, and above which was air and water. Then He created His Throne above the water. "(Ibn Majah voll, book 1, hadith 182)*

*[**He is the Supreme controlling and influencing power inherent in all His servants and in His Created beings, (6:18)]*

الحديث السادس أشار صلى الله عليه وسلم إشارة روحانية مخاطبا لهذا الفقير إن مراد الحق فيك ان يجمع الله تعالى شملا من شمل الأمة المرحومة بك

حضور صلی اللہ علیہ وسلم نے اس فقیر کی طرف روحانی اشارہ فرمایا کہ اللہ تعالیٰ کی نشا تیرے بارے میں یہ ہے کہ وہ اس امت مرحومہ کے تمام عمدہ خصائل تجھ میں جمع کریں گے۔

Sixth Hadith: He ؓ made a spiritual gesture, addressing this poor person; the Divine intention is that Allah Almighty will merge the best of characters of the ummah in you.

حديث السابع سأله صلى الله عليه وسلم عن التسبب وتركه أيهما أحسن لي ففاض منه على روحى فيض برد بسببه قلبى عن الأسباب والأولاد ثم انكشف الأمر بعد ساعة فرأيت الطبيعة تركن إلى الأسباب ورأيت الروح تركن إلى التفويض

میں نے آپ صلی اللہ علیہ وسلم سے پوچھا کہ میرے لیے کیا بہتر ہے کہ میں دنیا کے اسباب اختیار کر

لوں یا ترک کر لو۔ پھر میری روح پر ان کی طرف سے فیض جاری ہوا اور مجھے دنیاوی اسباب اور اولاد سے دل سرد ہو گیا۔ پھر کچھ دیر کے بعد مجھ پر ظاہر ہوا کہ میری طبیعت دنیا کے اسباب کی طرف اور میری روح اللہ کے بھروسے کی طرف مائل ہے۔

Seventh Hadith: I asked him ﷺ about adopting or abandoning the worldly means, which is better for me? Then the blessings (inspiration) flowed on my soul from his soul and all the worldly stuff and children lost all significance to me. After a moment the essence of the matter was revealed and I found myself inclined to worldly means and my soul inclined to Divine trust التفویض

الحديث الثامن سألته صلى الله عليه وسلم سؤالا روحانيا عن سر تفضيل الشيخين على علي رضي الله عنهم مع أنه أشرفهم نسبا وأقضاهم حكما وأشجعهم جنانا والصوفية عن آخرهم ينتسبون إليه ففاض على قلبي منه صلى الله عليه وسلم أن له صلى الله عليه وسلم وجهين وجها ظاهرا ووجها باطنا فالوجه الظاهر إلى إقامة العدل في الناس وتأليفهم وإرشادهم إلى ظاهر الشريعة وهما بمنزلة الجوارح له في ذلك والوجه الباطن إلى مراتب الفناء والبقاء وعلومه المروية كلها إنما تنبع من الوجه الظاهر

میں نے آپ صلی اللہ علیہ وسلم سے روحانی طور پر یہ سوال پوچھا کہ حضرت ابو بکر اور عمر رضی اللہ عنہ کو حضرت علی پر فضیلت کیوں دی جاتی ہے جبکہ حضرت علی رضی اللہ عنہ ان سے نسب، علم، شجاعت میں

افضل ہیں اور تصوف کے سب سلسلے ان کی طرف منسوب ہیں۔ پھر حضور صلی اللہ علیہ وسلم کی طرف سے میرے دل پر ایک فیض جاری ہوا جس سے یہ معلوم ہوا کہ حضور صلی اللہ علیہ وسلم کی دو حیثیتیں ہیں ایک ظاہری اور ایک باطنی۔ آپ کی ظاہری حیثیت یہ ہے کہ لوگوں میں عدل و انصاف قائم کریں، شرعی امور اور احکام کی تبلیغ میں مصروف رہیں اور یہ کام شیخین نے خوب سنبھالا، اس وجہ سے یہ دونوں آپ کے جسم مبارک کے جوارح ہیں۔ آپ کی باطنی حیثیت کا تعلق فنا اور بقا کے درجات اور آپ سے اخذ کیے ہوئے علوم سے متعلق ہے اور وہ بھی ایک اعتبار سے ظاہری حیثیت کے اندر ہی درج ہیں۔

Eighth Hadith: I asked him ﷺ a spiritual question about the secret of preferring the two Sheikhs (Abu Bakr and Umar ؓ) over Ali ؓ even though he is more honored to them in lineage, knowledge and in bravery and all Sufis have lineage belonging to him. So flowed a blessed understanding to my heart from his heart. There are two manifestations of the Prophet ﷺ outwardly and inwardly. The apparent aspect of establishing justice in people, counselling them, and guiding them towards the known aspects of the Sharia, so these are like the organs of the body for him in this respect. Regarding the inward aspects they are related to stages spiritual annihilation * الفناء spiritual preservation البقاء and all the knowledge imbibed from him. These too are in a way included in the apparent aspect of his manifestations.

[‘Fana’ means spiritual annihilation, which is one of the important phases of mystical experience. In this state, the seeker becomes extinct in the will of Allah ﷻ]

‘Baqa’ means attaining a constant spiritual relation with Allah , ﷻ which is permanent and is achieved after fana.]

الحديث التاسع سألتہ صلی اللہ علیہ وسلم سؤالا روحانیا عن الشيعة فأومى إلى أن مذهبهم باطل وبطلان مذهبهم يعرف من لفظ الإمام ولما أفقت عرفت الإمام عندهم هو المعصوم المفترض طاعته الموحى إليه وحيا باطنيا وهذا هو معنى النبي فمذهبهم يستلزم إنكار ختم النبوة قبحهم الله تعالى

میں نے رسول اللہ صلی اللہ علیہ وسلم سے شیعوں کے بارے میں روحانی طور پر ایک سوال پوچھا آپ علیہ الصلوٰۃ والسلام نے اشارۃً بتلایا کہ ان کا مذہب باطل ہے۔ اور ان کے مذہب کے بطلان کی دلیل لفظ امام ہی سے معلوم ہو جاتی ہے چنانچہ جب مجھے افاتہ ہوا تو میں اس حقیقت کو اچھی طرح سے جان گیا۔ شیعوں کے نزدیک امام معصوم شخصیت کو مانا جاتا ہے جس کی اطاعت ان کے یہاں فرض ہے اور جس کی طرف باطنی طور پر وحی بھی کی جاتی ہے۔ یہی تو نبی کا بھی مطلب ہے۔ ان کے اس مذہب کی بنیاد پر ختم نبوت کا انکار لازم آتا ہے۔

Ninth Hadith: I asked him ﷺ a spiritual question about the Shiites, so he came to the point that their doctrine is invalid and the invalidity of a doctrine is because of the term of the ‘imam.’ When this state was over, I realized that in their view the imam is a person who is free from sins, has to be followed compulsorily and gets divine revelation. These are the fitting in the definition of Prophet ﷺ hence in their beliefs there is refusal of finality (ending) of Prophet hood.

الحديث العاشر سألتہ صلی اللہ علیہ وسلم عن هذه المذاهب وهذه الطرق أيها أولى عنده بالأخذ و أحب ففاض على قلبي منه أن المذاهب والطرق كلها سواء لا فضل لواحد على الآخر

میں نے آپ صلی اللہ علیہ وسلم سے مختلف مذاہب فقہ اور طریقت کے مختلف طریقوں کے بارے میں پوچھا کہ ان میں سے ان کے نزدیک بہتر کون ہے جس کی میں پیروی کروں اور چاہوں۔ پھر میرے دل پر جواب کا فیضان ہوا کہ سب کے سب برابر ہیں اور کسی ایک کو دوسرے پر فضیلت نہیں ہے۔

Tenth Hadith: I asked him ﷺ about various schools of thought (in fiqh) and paths (in tareeqat), which is better to follow or love? Answer flowed in my heart from him that all of these are equal and there is no preference for one over the other.

[The jurists are of the opinion that whichever school of thought (of Ahles Sunnah wal jamaat) one follows in Fiqh is correct and difference between them is in minor issues. Similarly, all the schools of thought of 'tareeqat' too have same basic beliefs and teachings and all of them lead to same destination, which is Allah ﷻ]

الحديث الحادى عشر رأيت العلماء المحدثين العاملين بعلمهم المهذبين للطائفة البارزة أحب عنده صلى الله عليه وسلم من كثير من الصوفية الذين يفضلونهم بتهذيب لطائفهم الكامنة ولا يفضلونهم في تهذيب لطائفهم البارزة

میں نے دیکھا کہ علماء اور محدثین جو اپنے علم پر عمل کرتے ہیں اور اپنے ظاہری لطائف (ظاہری شرعی اعمال) کو درست رکھتے ہیں یہ حضور صلی اللہ علیہ وسلم کو زیادہ پسند ہیں ان صوفیہ سے جو زیادہ محنت باطنی لطائف

کی درستی میں کرتے ہیں اور اپنے ظاہری الطائف پر زیادہ دھیان نہیں دیتے ہیں۔

Eleventh hadith: I saw the scholars of hadith who act as per their knowledge (they have learnt) and rectify their eminent subtleties are more beloved to him ﷺ than most of Sufis (mystics). The latter include the people who give more preference to rectification of latent or hidden subtleties and do not give preference to rectification of eminent or external subtleties.

[This implies that the apparent shariah rulings are foremost important and the people who ignore them and feel by doing few spiritual rituals they have become great saints are at colossal loss. All the great men of our ummah became great by first following all the apparent rulings of shariah and then treading the path of spirituality. Imam Malik رحمه الله summarized this in best form, "Whoever studies Jurisprudence (tafaqaha) and didn't study Sufism (tasawwafa) will be corrupted; and whoever studied Sufism and didn't study Jurisprudence will become a heretic; and whoever combined both will reach the Truth."]

الحديث الثانی عشر أصابتنی مجاعة فدعوت الله أن يكشفها فرأيت روحه الكريمة صلى الله عليه وسلم نزلت من السماء معها رغيف كأن الله تعالى أمره أن يطعمنى ذلك الرغيف فأعطانيه فأنكشفت الحاجة آخر ذلك اليوم أو أول الغد والله أعلم

ایک دن مجھے بھوک نے بہت پریشان کیا اور میں نے اللہ سے دعا کی کہ اس سے خلاصی ہو۔ میں نے دیکھا کہ آپ صلی اللہ علیہ وسلم کی روح مبارک آسمان سے روٹی کے ساتھ نازل ہوئی جیسے کہ اللہ تعالیٰ نے آپ سے یہ فرمایا ہو کہ میرے کھانے کا انتظام کریں۔ پھر آپ نے مجھے وہ روٹی دی۔ اسی دن دوپہر کے بعد یا اگلے دن صبح سویرے میری حاجت پوری ہوئی۔

Twelfth Hadith: Once hunger troubled me and I prayed to Allah ﷻ to dispel it, I saw his ﷻ soul coming down from the skies with a loaf of bread as if Allah ﷻ had told him ﷻ to feed me that loaf of bread. Then he ﷻ gave me this loaf of bread. On the same day in late afternoon or next day early morning my needs were fulfilled.

الحديث الثالث عشر لم اتعش ليلة من الليالي فألهم بعض أصحابنا أن يهدي إلى إناء من لبن فشربته ثم نمت على وضوء فرأيت روح النبي صلى الله عليه وسلم فأومأت إلى أنى أنا الذى أرسلت اللبن وألقيت الخاطر فى قلب الرجل

ایک رات میں نے کھانا نہیں کھایا، میرے ایک ساتھی کو الہام ہوا کہ وہ مجھے دودھ کا پیالہ ہدیہ کریں جس کو میں نے پی لیا اور وضو کی حالت میں سو گیا۔ میں نے حضور صلی اللہ علیہ وسلم کی روح مبارک کو دیکھا اور انہوں نے میری طرف اشارہ کیا کہ یہ میں ہی تھا جس نے آپ کے پاس اس دودھ کو بھیجا اور آپ کے ساتھی کے دل میں یہ الہام فرمایا۔

Thirteenth Hadith: One night I did not have dinner, then one of my acquaintances had an inspiration to gift me a bowl

of milk which I drank and slept in the state of ablution. I saw the soul of Prophet ﷺ who made a gesture towards me in which he conveyed “It was me who sent you the milk and I had put the inspiration of doing so in the heart of that person”.

الحديث الرابع عشر أخبرني والدي أنه رأى النبي صلى الله عليه وسلم في المنام فبايعه ولقنه النفي والإثبات على طريقة الصوفية فبايعني كما بايعه النبي صلى الله عليه وسلم ولقني كما لقنؤ النبي صلى الله عليه وسلم

میرے والد صاحب نے مجھے بتایا کہ انہوں نے حضور صلی اللہ علیہ وسلم کی زیارت خواب میں کی اور پھر آپ سے بیعت کی اور اور نفی اثبات کا ذکر صوفیاء کے طریقے کے مطابق سکھایا۔ پھر والد صاحب نے مجھ سے اسی طرح بیعت کی جیسے حضور صلی اللہ علیہ وسلم نے ان سے کی تھی اور مجھے ذکر کی تلقین کی جیسے حضور صلی اللہ علیہ وسلم نے ان کو تلقین کی تھی۔

Fourteenth hadith: My father told me that he saw the Prophet ﷺ in a dream, and then pledged allegiance (bayat) to him ﷺ and he was taught the negation (nafi) and confirmation (ithbaat) (which a method of reciting kalima) in the manner of Sufism. Then he (my father) pledged allegiance to me (bayat) as the Prophet ﷺ had done and taught me as the Prophet ﷺ had taught him.

[‘Bayat’ is the pledge of acceptance of a person as a guide (Sheikh, Murshid) who teaches the path of tareeqat (spiritual journey towards Allah)]

الحديث الخامس عشر أخبرني والدي أنه كان مريضاً فرأى النبي صلى الله عليه وسلم في النوم فقال كيف حالك يا بني ثم بشره بالشفاء وأعطاه شعرتين من شعور لحيته فتعافى من المرض في الحال وبقيت الشعرتان عنده في اليقظة فأعطاني أحدها فهي عندي

میرے والد صاحب نے مجھے بتایا کہ ایک دفعہ وہ بیمار تھے اور انہوں نے حضور صلی اللہ علیہ وسلم کو خواب میں دیکھا اور انہوں نے فرمایا ”تم کیسے ہو بیٹے۔“ پھر ان کو صحت یاب ہونے کی بشارت فرمائی اور اپنی داڑھی مبارک سے دو موئے مبارک عطا کیے۔ پھر انہوں نے فوراً شفا پائی اور وہ بال ان کے پاس بیداری میں بھی موجود تھے۔ ان میں سے ایک انہوں نے مجھے دیا اور وہ میرے پاس موجود ہے۔

Fifteenth hadith: My father told me that he was sick and he saw the Prophet ﷺ in sleep, so he said, “How are you, son?” Then he gave him good news of recovery from sickness and gave him two hairs from the hair of his beard, so he recovered from the disease immediately. The two hairs remained with him in his wakefulness, so he gave me one of them, and it is with me.

[Sanctity of holy relics is an accepted fact and since the dawn of Islam Muslims have done their best to preserve them due to love for holy Prophet ﷺ Anas ibn Malik ؓ narrates that, “I saw the Messenger of Allah while the barber was shaving his head [after the Farewell Hajj], and his Companions were circling around him, ensuring that a single hair would not fall except into the hands of one of them.” [Sahih Muslim]

Even in the times of companions, the holy relics were used for curing the sick. Uthman ibn Abdullah ibn Mawhab ؓ said that, “My family sent me to Umm Salama ؓ the wife of the Prophet , (after he had passed away) with a bowl of water,” and [the narrator] held three fingers together to indicate the size of the small container that held some of the blessed hairs of the Prophet, “And whenever anyone would be afflicted by the evil eye or any type of harm, they would send a vessel [of water] to her [to dip the hairs into, then drink for its healing ability]. So I peered inside the container, and inside I saw a few reddish hairs [of the Prophet].” (Sahih al-Bukhari)

الحديث السادس عشر أمرني سیدی الوالد بهذه الصيغة من الصلاة على النبي صلى الله عليه وسلم «اللهم صل على محمد النبي الأُمى وآله وبارك وسلم» وقال قرأتها في المنام على النبي صلى الله عليه وسلم فاستحسنها

میرے والد صاحب نے مجھے ارشاد فرمایا کہ میں حضور صلی اللہ علیہ وسلم پر ان الفاظ کے ساتھ درود پڑھوں
اللهم صل على محمد النبي الأُمى وآله وبارك وسلم۔ میں نے اسے خواب میں حضور صلی اللہ علیہ وسلم پر
پڑھا اور انہوں نے اسے پسند فرمایا۔

Sixteenth Hadith: My respected father, instructed me to recite prayer (durood) for the Prophet ﷺ with these words “O Allah, bless Muhammad, the unlettered Prophet ﷺ and his family, and bless him and grant him peace.” And he said, “I read it in a dream on the Prophet ﷺ and he appreciated it.”

['Durood' means to praise and honour Prophet Muhammad ﷺ with extreme love and compassion. With regard to Allah ﷻ it means Allah ﷻ honoring and exalting Prophet ﷺ before the angels and showering exclusive and choicest blessings and mercies upon him in this world and the next. With regard to the angels, it means the angels exalting Prophet Muhammad ﷺ through making special dua to Allah to shower choicest blessings and mercies upon him. With regard to the believers, it is a combination of the both i.e. showing honour and respect to Prophet Muhammad ﷺ as well as making dua to Allah ﷻ to invoke his choicest blessings and mercies upon him. Allah ﷻ says in Holy Quran, "Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace." (Quran, 33: 56) The benefits of durood are numerous, some salient ones are, for one durood ten sins are forgiven, ten good deeds are entered our book of deeds and ten positions are upgraded. Those who recite Durood in maximum number will be nearest and dearest to the Prophet Muhammad ﷺ in the next world, the problems of world and hereafter are solved, supplications are accepted etc.]

الحديث السابع عشر أخبرني سيدى الوالد قال أخبرني شيخى السيد عبدالله القارى قال حفظت القرآن على قارىء زاهد كان يسكن فى التربة فبينما نحن نتدارس إذ جاء قوم من العرب يقدمهم سيدهم فاستمع قراءة القارى وقال بارك

اللہ اُدیّت حق القرآن ثم رجع وجاء رجل آخر بذلك الزی فأخبر أن النبی صلی اللہ علیہ وسلم أخبرهم البارحة أنه سیذهب إلى البرية الفلانية لاستماع قراءة القاری هناك فعلمنا أن السید الذی کان یقدمهم هو النبی صلی اللہ علیہ وسلم قال وقد رأیته بعینی هاتین و اللہ أعلم

میرے والد صاحب نے مجھے بتایا کہ ان کے شیخ عبد اللہ قاری نے فرمایا ”میں قرآن ایسے پرہیزگار حافظ سے حفظ کرتا تھا جو ایک بیابان جگہ میں رہتے تھے۔ ایک دن ہم پڑھ رہے تھے کہ کچھ عربی لوگ ہمارے پاس آئے۔ آگے آگے ان کا سردار تھا انھوں نے قاری کی قراءت سنی تو سردار نے کہا اور اللہ تمہیں برکت دے تم نے قرآن کا حق ادا کیا۔“ پھر وہ چلے گئے اور ایک دوسرا آدمی انہی جیسا آیا اور فرمایا کہ حضور صلی اللہ علیہ وسلم نے ہمیں گزشتہ رات یہ فرمایا تھا کہ ہم فلان جنگل میں قرآن سننے جائیں گے۔ تو ہم سمجھ گئے کہ وہ شیخ جو ان کے آگے تھے وہ حضور صلی اللہ علیہ وسلم تھے۔ استاد نے فرمایا بے شک میں نے ان کو ان دو آنکھوں سے دیکھا۔ واللہ أعلم

Seventeenth Hadith: My respected father told me that his mentor Sheikh Abdullah Al-Qari said, “I memorized the Qur’an from an ascetic reciter who used to live in a deserted place. Once we were studying when some of the Arabs came and they were led by their chief, so he listened to the recitation of the reciter and said, “Allah ﷻ less you, you have fulfilled the rights of Quran”. Then they left and another man came with that outfit and told, “The Prophet ﷺ told them yesterday that we would go to such-and-such wilderness to listen to the reading of the Qari there, so we knew that the master who was leading them was the Prophet ﷺ The teacher said, “I saw him with these two eyes” and Allah knows the best.

الحديث الثامن عشر أخبرني سيدى الوالد أنه أراد في ابتداء طلبه أن يلتزم دوام الصيام ثم تردد في ذلك لاختلاف العلماء فيه فتوجه إلى النبي صلى الله عليه وسلم فرآه في النوم كأنه أعطاه رغيفا قال فقال أبو بكر الصديق رضى الله عنه الهدايا مشتركة فقدمته إليه فأخذ منه كسرة ثم قال عمر رضى الله عنه الهدايا مشتركة فقدمته إليه فأخذ منه كسرة ثم قال عثمان رضى الله عنه الهدايا مشتركة فقلت إن قسمتم الرغيف بينكم فأى شىء يبقى لهذا الفقير فأمسك

میرے والد صاحب نے فرمایا کہ طلب کے ابتدائی دنوں میں، میں نے چاہا کہ لگاتار روزہ رکھوں لیکن علماء کی مختلف رائے کی وجہ سے تذبذب میں تھا۔ میں نے حضور صلی اللہ علیہ وسلم کی طرف توجہ فرمائی اور خواب میں دیکھا کہ حضور صلی اللہ علیہ وسلم نے مجھے روٹی عطا فرمائی۔ حضرت ابو بکر صدیق رضى الله عنه نے فرمایا ”ہدیہ میں سب لوگ شریک ہوتے ہیں“ اور آپ کے پاس آئے اور روٹی کا ایک ٹکڑا لیا۔ پھر عمر رضى الله عنه نے فرمایا ”ہدیہ میں سب شریک ہوتے ہیں“ اور ایک ٹکڑا انہوں نے لیا۔ پھر حضرت عثمان رضى الله عنه آئے اور فرمایا ”ہدیہ میں سب شریک ہوتے ہیں“۔ میں نے کہا ”اگر یہ روٹی آپ لوگ آپس میں بانٹیں گے تو مجھ فقیر کے پاس کیا بچے گا“۔ پھر حضرت عثمان رضى الله عنه رک گئے۔

Eighteenth Hadith: My respected father told me that in the beginning of his quest he wished to perform the continuous fasting, and then he hesitated because the scholars differed about it, so he fixed his attention to the Prophet ﷺ. In the sleep my father saw him ﷺ as if he had given him a loaf of bread, and my father said that Abu Bakr Al-Siddiq ؓ said, “Gifts are common” and he approached him ﷺ and took a

piece of bread from him. Then Umar ؓ approached him ﷺ and said, “Gifts are common “then he took a piece of him. Then Uthman ؓ said, “Gifts are common”. So I said, “If you divide the loaf among yourselves, then what remains for this poor person, then he stopped”.

الحديث التاسع عشر أخبرني سیدی الوالد أنه ركب في رمضان إلى مكان فأصابه الحر والتعب فنعس في تلك الحالة فرأى النبي صلى الله عليه وسلم فأعطاه طعاماً لذيذاً متخذاً من الأرز والحلاوة والزعفران والسمن فأكل حتى شبع وأعطاه ماء بارداً فشرب حتى روى ثم استيقظ ولا جوع له ولا عطش وفي يده ربح الزعفران

میرے والد صاحب نے مجھے بتایا کہ رمضان میں وہ سفر میں تھے اور گرمی اور تھکاوٹ کی وجہ سے انہیں ہلکی نیند آئی۔ انہوں نے حضور صلی اللہ علیہ وسلم کی زیارت کی اور حضور نے ان کو لذیذ کھانا عطا فرمایا جس میں چاول، حلوہ، زعفران اور گھی تھا۔ انہوں نے وہ پی لیا اور جب نیند سے بیدار ہوئے تو ان کو نہ بھوک تھی نہ پیاس اور زعفران کی خوشبو ان کے ہاتھ میں تھی۔

Nineteenth Hadith: My respected father told me that he travelled in Ramadan to a place and he felt heat and tiredness, so he fell drowsy in that state. He saw the Prophet ﷺ gave him delicious food full of sweetness, saffron and margarine, so he ate until he was full, and he gave him cold water, which he drank until he was satiated. Then he woke up without hunger or thirst and the smell of saffron was in his hand.

الحديث العشرون أخبرني سيدى الوالد قال بلغنى أن النبى صلى الله عليه وسلم قال أنا أملح وأخى يوسف أصبح فتحيرت فى معناه لأن الملاحه توجب قلق العشاق اكثر من الصباحه وقد روى فى قصة سيدنا يوسف عليه الصلاة والسلام أن النساء قطعن أيديهن حين رأيته وأن الناس ماتوا عند رويته ولم يرو عن نبينا صلى الله عليه وسلم من هذا الباب شىء فرأيت النبى صلى الله عليه وسلم فى المنام فسألته عن ذلك فقال جمالى مستور عن أعين الناس غيره من الله عز وجل ولو ظهر لفعل الناس أكثر مما فعلوا حين رأوا يوسف

میرے والد صاحب نے فرمایا کہ مجھے یہ حدیث پہنچی ”میں طلیح ہوں جب کہ میرا بھائی یوسف علیہ السلام صبیح ہیں۔“ اس حدیث کے مفہوم کے سمجھنے میں مجھے کچھ خلیجان ہوا۔ ملاحظہ، عاشقوں کے لئے زیادہ بے قراری کا سبب ہوتی ہے صباحت کے مقابلے میں۔ حضرت یوسف علیہ السلام کے قصے میں مصر کی عورتوں کا ہاتھ کاٹ لینا تو مشہور ہے لیکن حضور صلی اللہ علیہ وسلم کے بارے میں ایسی کوئی روایت نہیں ملتی ہے۔ کچھ لوگوں کا حضرت یوسف علیہ السلام کے حسن کا تاب نہ لانے کی وجہ سے جان بحق ہونا بھی مشہور ہے۔ مجھے حضور صلی اللہ علیہ وسلم کی زیارت ہوئی اور میں نے ان سے اس بارے میں دریافت کیا تو آپ صلی اللہ علیہ وسلم نے ارشاد فرمایا ”اللہ نے میرے حقیقی جمال کو غیرت کی وجہ سے لوگوں سے مستور فرمایا۔ اگر میرا حسن و جمال ظاہر ہو جائے تو لوگ اس سے بھی زیادہ کر گزریں گے جو انہوں نے حضرت یوسف علیہ السلام کو دیکھ کر کیا تھا۔“

Twentieth Hadith: My respected father, told me that regarding the hadith (tradition) of Prophet ﷺ in which he said, “I am more graceful and my brother Yusuf ﷺ is more handsome”. I was confused about his meaning, because gracefulness creates more anxiety in lovers than

handsomeness. While it is narrated in the story of our Yusuf عليه السلام that women cut their hands when they saw him, and many people died as they could not bear the beauty of Yusuf عليه السلام. And nothing of this sort has been narrated about our Prophet ﷺ I saw the Prophet ﷺ in a dream, so I asked him about that, and he said, “My beauty is hidden from the eyes of people because of possessive and passionate approach towards Prophet ﷺ by Almighty Allah. If it had manifested, people would do more than they did when they saw Yusuf عليه السلام.”

[The beauty of Prophet ﷺ is evident from numerous ahadith. Some of them are:

Abu Hurairah رضي الله عنه narrates, “The Messenger of Allah was so clean, clear, beautiful and handsome, as though his body was covered and molded in silver. His hair was slightly curled.”

Jabir رضي الله عنه said, “I once saw the Messenger of Allah on the night of a full moon. On that night, he wore red (striped) clothing. At times, I looked at the full moon and at times at the Messenger of Allah. Ultimately I came to the conclusion that the Messenger of Allah was more handsome, beautiful and more radiant than the full moon.”

Anas bin Malik رضي الله عنه reports, “The Messenger of Allah was neither tall nor was he short. In complexion, he was neither very white like lime, nor very dark, nor brown which results in darkness (he was illuminant, more luminous than even the full moon on the 14th night).

Baraa bin Aazib رضي الله عنه narrates, “The Messenger of Allah was a man of a medium build, (slightly tall); he had broad shoulders; he had dense hair which reached his ear-lobes; he

wore a red striped lower garment and a shawl. I never saw anybody or anything more handsome than him”

Abu Hurairah رضی اللہ عنہ narrates, “I did not see anyone more handsome as the Messenger of Allah. It was as if the brightness of the sun had shone from his auspicious face. I did not see anyone walk faster than him, as if the earth folded for him. A few moments ago, he would be here, and then there. We found it difficult to keep pace when we walked with him, and he walked at his normal pace.”]

الحديث الحادى والعشرون أخبرنى سيدى الوالد قال رايت النبى صلى الله عليه وسلم فى الرويا وظهر على فى تلك الحالة بعض الكمالات الإلهية الظاهرة به صلى الله عليه وسلم فوقعت ساجدا بين يديه فعض على أصبعه ومنعنى عن السجود بذلك

میرے والد صاحب نے فرمایا میں نے حضور صلی اللہ علیہ وسلم کو خواب میں دیکھا اس دوران کہ آپ کو اللہ تعالیٰ کی طرف سے دئے گئے کچھ ایسے کمالات مجھ پر ظاہر ہوئے کہ میں ان کے سامنے سجدے میں گر گیا۔ انہوں نے اپنی انگلی مبارک دانتوں میں دبا کر مجھے سجدہ کرنے سے منع فرمایا۔

Twenty First Hadith : My respected father said, “I saw the Prophet ﷺ in the dream and in that state some Divine manifestation appeared before me through Prophet ﷺ and I went in prostration before him. He ﷺ pressed his finger between his teeth and forbade me from prostration before him”.

[Prostrations (sajda) is done to praise, glorify and humble

oneself in front of Allah ﷻ . It is permissible for Allah ﷻ alone. Muadh ibn Jabal ؓ came from Syria, he prostrated to the Prophet , ﷺ who said, “What is this, O Muadh?” He said, “I went to Syria and saw them prostrating to their archbishops and patriarchs, and I wanted to do that for you.” The Messenger of Allah said, “Do not do that. If I were to command anyone to prostrate to anyone other than Allah, I would have commanded women to prostrate to their husbands.” (Ibn Majah 1853) However, in the shariah before Islam it was done by way of honoring people, as the parents and brothers of Yusuf ؑ did, and as the angels did to Adam ؑ. This was by way of greeting and showing respect, not by way of worship. Nevertheless, according to the Islam, it is forbidden and prostration is for Allah ﷻ alone.]

الحديث الثاني والعشرون أخبرني سيدى الوالد قال كنت أصنع طعاما صلة بالنبي صلى الله عليه وسلم فلم يفتح لى سنة من السنين شىء أصنع به طعاما فلم أجد الا حمصا مقليا فقسّمته بين الناس فرأيتّه صلى الله عليه وسلم وبين يديه هذه الحمص متبها بشاشا

میرے والد صاحب نے مجھے بتایا ”میں ایصالِ ثواب کے لئے کچھ کھانا حضور صلی اللہ علیہ وسلم کے لئے بناتا تھا۔ اتفاق سے ایک سال میرے پاس کچھ دستیاب نہ تھا اور صرف بھنے ہوئے چنے موجود تھے۔ میں نے انہیں کو لوگوں میں تقسیم کر دیا۔ میں نے خواب میں دیکھا کہ یہی چنے حضور صلی اللہ علیہ وسلم کے سامنے تھے اور آپ خوش اور مسرور تھے۔“

Twenty Second Hadith : My respected father said, “I used

to prepare food in order to bestow thawab to the Prophet ﷺ. Incidentally, one year I could not find anything to prepare food with, except for some fried chickpeas, so I distributed it among the people. In the dream, I saw him ﷺ sitting with these chickpeas kept in front of him and he appeared happy and rejoicing.”

الحديث الثالث والعشرون أخبرني سیدی الوالد قال رأيت عليا رضى الله عنه في النوم فسألته عن نسبتى القلبية هل هي نحو مما كنتم تكسبونہ فی صحبة النبی صلی الله عليه وسلم قال توجه الى قلبك واستحضر نسبتيك فاستحضرتها فقال هي هي

میرے والد صاحب نے بتایا ایک دن میں نے خواب میں حضرت علی رضی اللہ عنہ کو دیکھا اور ان سے اپنی نسبت کے بارے میں دریافت کیا کہ کیا یہ وہی ہے جو آپ نے حضور صلی اللہ علیہ وسلم کی صحبت میں حاصل کی تھی۔ انہوں نے فرمایا ”اپنے دل کی طرف متوجہ ہو اور اپنی نسبت کا استحضار کرو۔“ پس میں نے استحضار کیا تو انہوں نے فرمایا بس یہ وہی ہے۔

Twenty Third Hadith : My respected father told me, “I saw Ali ﷺ in dream, so I asked him about my spiritual lineage or connection, and is it same what he had acquired in the company of the Prophet ﷺ”. He said, “Concentrate on your heart and observe your lineage.” I did it until it was manifested. Then he said, “It is the same.”

[‘Nisbat’ in Arabic means an affinity or connection between two people. In Tareeqat, it is the affinity that

develops between Allah ﷻ and the seekers. It is of various types like the affinity of omnipresence, the affinity of purity, the affinity of intense love, the affinity of spiritual ecstasy, the affinity of unity, the affinity of peace, and the affinity of remembrance. In many instances, saints were not able to discern their Nisbat and there are numerous incidents wherein saints looked for their Nisbat out of their curiosity and above tradition is related to it.]

الحديث الرابع والعشرون أخبرني سيدى الوالد قال رأيت النبی صلی اللہ علیہ وسلم فی المنام فتصرف فی نفسی فعبرت المقامات حتی وصلت إلى موضع لا يتجاوزه إلا نبی فأخذ رسول اللہ صلی اللہ علیہ وسلم روحی فی ضمن روحه فرأيت بحرا من النار ثم ظهرت المقامات السابقة من الصبر والتوکل ونحوهما إلا أن هذه أصول والأولى فروع

میرے والد صاحب نے مجھ سے فرمایا ”میں نے حضور صلی اللہ علیہ وسلم کو خواب میں دیکھا اور انہوں نے مجھ پر تصرف فرمایا اور میں سارے مقامات عبور کر کے اس حد تک پہنچ گیا جس کے آگے صرف انبیاء ہی جاسکتے تھے۔ پھر آپ نے میری روح کو اپنے روح کے جلوے میں لے لیا۔ میں نے آگ کے دریا کو دیکھ لیا پھر مجھ پر صبر، توکل اور ان جیسے سابقہ مقامات ظاہر ہوئے گویا کہ اصلی مقامات یہی ہے اور وہ پچھلے مقامات اس مقام کی فروغی منزلیں ہیں۔“

Twenty Fourth Hadith : My respected father told me, “I saw the Prophet ﷻ in a dream, he influenced me spiritually and I crossed all the stations (maqamat) of spirituality till I reached a place beyond which only Prophets could go. Then he

embraced my soul in his soul and I saw a river of fire and previous stations like patience, trust and likes got manifested as if they are the real ones and whatever stations were achieved before appeared just branches.”

[‘Maqamat’ are the stations, which are the necessary foundation for human perfection and are achieved by all the seekers of Allah ﷺ. Some of these are Tawba (Repentance), Zuhd (Renunciation), Faqr (Poverty), Ṣabr (Patience), Tawakkul (Trust), Riza (Satisfaction), Fana (Annihilation) and many more. It takes a significant time and efforts to cross each station depending upon the capabilities of the seeker and Divine help. There are instances when these were traversed in a very short time as is evident in above narration.]

الحديث الخامس والعشرون أخبرني سيدى الوالد قال رأيت النبي صلى الله عليه وسلم فى المنام جالسا مراقبا من مسجد من ياقوت شفاف أرى باطنه من ظاهره والصحابه والأولياء متحلقون عنده فلما وصلت الباب قام سيدى عبد القادر الجيلانى والشيخ بهاء الدين النقشبندى فخرجا إلى وتذاكرا فقال سيدى عبدالقادر أنا أولى به لأن آبائه كانوا آخذين بطريقتى وقال الشيخ بهاء الدين أنا أول به لأنه تربى بروحانية جده أبى أمه وكان آخذنا بطريقتى ثم اصطلحا على أن يتولانى أولا الشيخ بهاء الدين ويفيدنى بعد ذلك سيدى عبدالقادر بما شاء ثم أدخلنى المسجد الشيخ بهاء الدين وأجلسنى بين يدى النبي صلى الله عليه وسلم فلما فتح النبي صلى الله عليه وسلم بصره كنت أول من وقع بصره عليه

میرے مکرم والد نے مجھے بتایا کہ میں نے حضور صلی اللہ علیہ وسلم کو خواب میں دیکھا کہ وہ مسجد میں مراقبہ کی حالت میں بیٹھے تھے۔ یہ مسجد یا قوت کی بنی ہوئی تھی اور ایسی شفاف تھی کہ باہر سے اندرونی حصہ دیکھا جاسکتا تھا۔ آپ کے ارد گرد صحابہ اور اولیائے کرام موجود تھے۔ جب میں دروازے پر پہنچا تو حضرت عبدالقادر جیلانی رحمۃ اللہ علیہ اور حضرت بہاؤ الدین نقشبندی رحمۃ اللہ علیہ ونوں میری طرف بڑھے اور حضرت عبدالقادر جیلانی نے فرمایا مجھے اس پر زیادہ حق ہے کیونکہ اس کے آباؤ اجداد میرے طریقے پر تھے اور شیخ بہاؤ الدین نقشبندی رحمۃ اللہ علیہ نے فرمایا میرا اس پر زیادہ حق ہے کیونکہ کہ اس کی تربیت اس کے نانا کے پاس ہوئی ہے اور وہ میرے سلسلے سے تھے۔ پھر اس بات پر اتفاق ہوا کہ میری تربیت پہلے شیخ بہاؤ الدین نقشبندی رحمۃ اللہ علیہ کریں گے اور اس کے بعد مجھ پر حضرت عبدالقادر جیلانی رحمۃ اللہ علیہ جو فیض چاہیں عطا فرمائیں گے۔ پھر حضرت بہاؤ الدین نقشبندی رحمۃ اللہ علیہ مجھے مسجد کے اندر لے گئے اور حضور صلی اللہ علیہ وسلم کے سامنے بٹھایا اور جب انہوں نے آنکھ کھولی تو ان کی پہلی نظر مجھ پر پڑی۔

Twenty Fifth Hadith : My respected father told me, “ I saw the Prophet ﷺ in a dream, sitting and contemplating in a masjid made of ruby which was so transparent that whatever was inside could be seen from outside. The companions and saints were sitting close to him, and when I reached the door, Sheikh Abdul Qadir Jelani رحمۃ اللہ علیہ and Sheikh Bahaa-udeen Naqshbandi رحمۃ اللہ علیہ got up and approached me. Then Sheikh Abdul Qadir Jelani said, “I have more right on him because his fathers used to follow my way, and Sheikh Bahaa-udeen Naqshbandi said, “I am having more right on him as his spiritual training underwent under his grandfather (maternal) who belonged to my lineage”. Then both decided that Sheikh Bahaa-udeen Naqshbandi would do my initial spiritual training and after that Sheikh Abdul Qadir Jelani would grant me with his blessings, whatever he wanted. Then Sheikh Bahaa-udeen Naqshbandi took me inside the masjid and

made me to sit before Prophet ﷺ when the Prophet ﷺ opened his eyes then his first sight fell on me.”

الحديث السادس والعشرون أخبرني سیدی الوالد قال شککت فی نسب رجل يدعى السیادة فرأیت النبی صلی اللہ علیہ وسلم مستلقیا علی سریر ورأیت الرجل مستلقیا تحت السریر فقال النبی صلی اللہ علیہ وسلم لولا نسبه لم یکن ههنا

میرے والد محترم نے مجھے بتایا کہ مجھے ایک شخص کے سید ہونے کے دعوے کے بارے میں شک تھا۔ میں نے حضور صلی اللہ علیہ وسلم کو دیکھا کہ وہ چار پائی پر لیٹے ہوئے ہیں اور وہ شخص چار پائی کے نیچے لیٹا ہے۔ پھر حضور صلی اللہ علیہ وسلم نے فرمایا ”اگر اس کا نسب صحیح نہیں ہوتا وہ یہاں پر نہیں ہوتا۔“

Twenty Sixth Hadith: My respected father told me, “I doubted a man claiming his lineage to Prophet ﷺ I saw the Prophet ﷺ lying on a bed, and this man lying under the bed. The Prophet ﷺ said, “If his lineage was not correct, he would not have been here.”

الحديث السابع والعشرون أخبرني سیدی الوالد قال کان رجل من أصحابنا لا یز التنباک ولكنه کان قد هیأ القدرة لأضيافه فرأى النبی صلی اللہ علیہ وسلم فی النوم أو یقظة لا أدري أى ذلك کان مقبلا إلیه ثم أعرض وخرج من ذلك المكان قال فشد فشدت إلیه وقلت یارسول الله ما ذنبی فقال فی بیتک القدرة ونحن نکرهها

میرے مکرم والد نے مجھے بتایا ایک شخص ہمارے ساتھیوں میں سے تمباکو نوشی نہیں کرتا تھا مگر اس

نے اس کا انتظام اپنے مہمانوں کے لیے کیا تھا۔ اس نے حضور صلی اللہ علیہ وسلم کو خواب یا بیداری میں دیکھا، مجھے پوری طرح سے نہیں معلوم کہ ان میں سے کون سی صورت تھی۔ حضور صلی اللہ علیہ وسلم نے اس شخص سے رخ پھیر دیا اور وہاں سے جلدی سے نکلنے لگے۔ اس شخص نے کہا ”اے اللہ کے نبی صلی اللہ علیہ وسلم میری کیا غلطی ہے۔“ انہوں نے فرمایا ”تیرے گھر میں حقہ ہے اور وہ ہمیں ناپسند ہے۔“

Twenty Seventh Hadith: My respected father told me, “A man amongst our companions did not use tobacco but he had kept the arrangement of smoking for his guests. He saw the Prophet ﷺ in sleep or wakefulness - I do not know which of the way it was. He approached him ﷺ and then he ﷺ turned away and left that place. And gradually hurried. He said, “Oh Messenger of Allah! ﷺ What is my fault? He said in your house there is hookah (a special device for smoking) and we dislike it.”

الحديث الثامن والعشرون أخبرني سیدی الوالد قال كان رجلان من الصالحين أحدهما عالم عابد والآخر عابد ليس بعالم فرأيا النبي صلى الله عليه وسلم في ساعة واحدة على صورة واحدة كأنه أذن للعابد أن يدخل في مجلسه ولم يؤذن للعالم فسأل العالم بعض القوم عن ذلك فقال هو يميز التنبك والنبي صلى الله عليه وسلم يكرهه فلما كان الغد دخل على العالم فوجده يبكي لما رأى الليلة فأخبره عن السبب فتاب عن ساعته ثم رأيا النبي صلى الله عليه وسلم من الليلة الآتية على صورة واحدة كأنه أذن للعالم وقربه منه

میرے مکرم والد نے بتایا دو شخص تھے ان میں سے ایک عالم اور عابد تھا اور دوسرا شخص صرف عابد۔ دونوں کو

حضور صلی اللہ علیہ وسلم کی زیارت نصیب ہوئی تو عابد کو مجلس میں حاضر ہونے کی اجازت ملی اور عالم کو نہیں ملی۔ عابد نے عالم کو اجازت نہ ملنے کی وجہ پوچھی تو ساتھیوں نے بتایا کہ حضور صلی اللہ علیہ وسلم کو تمباکو نوشی پسند نہیں ہے۔ یہ عابد عالم کے پاس صبح کو گیا تو دیکھا کہ رات کے واقعہ کی وجہ سے وہ رو رہے ہیں۔ عالم نے فوراً تمباکو سے توبہ کر لی۔ اگلی رات دونوں کو حضور صلی اللہ علیہ وسلم کی زیارت ہوئی اس بار حضور صلی اللہ علیہ وسلم نے عالم کو بھی باریابی کی اجازت دی اور اپنا قرب عطا فرمایا۔

Twenty Eighth Hadith: My respected father told me, “There were two righteous men, one of them a scholar and a worshiper, and the other was a worshiper but not a scholar. They saw the Prophet ﷺ at the same time at night. He allowed the worshiper to enter his council, and he did not permit the scholar. Therefore, the scholar asked some of the people about it, and they said, “He uses the tobacco and the Prophet ﷺ dislikes it.” The next day the worshiper came to meet the scholar who was weeping because of the night's episode. The worshiper told the scholar the reason for not being allowed to meet the Prophet ﷺ. Then the scholar immediately repented from using tobacco. Next night they both saw him in the same appearance and this time the Prophet ﷺ allowed the scholar to enter and bless him with his proximity.

الحديث التاسع والعشرون بلغني عن سیدی العم أنه رأى في المنام كأنه يمشى في طريق ليس فيها أحد قال فإذا برجل يشير إلى أن تعاله ثم قال يا بطيء السير أنا على أرسلك إليك رسول الله عليه وسلم لا وصلك إليه قال فسرنا حتى

دخلنا على النبي صلى الله عليه وسلم فجعل على رضى الله عنه يدى تحت يده ثم ناول النبي صلى الله عليه وسلم يده وقال يا رسول الله هذه يد أبى الرضا محمد فبايع النبي صلى الله عليه وسلم ثم قال على رضى الله عنه أنا الواسطة بين النبي صلى الله عليه وسلم وبين الأولياء والإشارة إليك قال ثم لقننى الأذكار

میرے چاچا محترم نے فرمایا ”میں نے خواب دیکھا کہ میں ایک ایسے راستے پر چل رہا ہوں جہاں میرے سوا اور کوئی نہیں اچانک ایک شخص نے مجھے اپنے پاس آنے کا اشارہ کیا اور کہا اے سست رو میں علی ہوں مجھے رسول اللہ صلی اللہ علیہ وسلم نے بھیجا ہے کہ آپ کو ان کے پاس لے جاؤں۔ ہم دونوں حضور صلی اللہ علیہ وسلم کی خدمت میں پہنچے۔ حضرت علی نے میرا ہاتھ اپنے ہاتھ میں لیا اور پھر حضور کے سامنے پیش کیا اور کہا یہ ہاتھ ابو رضا محمد کا ہے۔ حضور صلی اللہ علیہ وسلم نے بیعت لی۔ پھر حضرت علی رضی اللہ عنہ نے فرمایا میں حضور صلی اللہ علیہ وسلم اور اولیاء اللہ کے درمیان واسطہ ہوں اور یہ کہتے ہوئے انہوں نے تمہاری طرف اشارہ کیا (یعنی شاہ ولی اللہ کی طرف)۔“ اس کے بعد آپ نے مجھے اذکار کی تلقین فرمائی۔

Twenty Ninth Hadith : My uncle informed me, “I saw in a dream as if I was walking on a road in which there was nobody else. A man pointed to me to come to him and said, ‘Oh slow walking person! I am Ali ﷺ, the Messenger of Allah ﷺ sent me to bring you to him.’ We reached Prophet ﷺ and Ali ﷺ held my hand and then presented his hand to Prophet ﷺ and said, ‘This is the hand of Abu Raza Muhammad’ then Prophet ﷺ took allegiance (bayat). Then Ali ﷺ said, ‘I am the mediator between the Prophet ﷺ and the Awliya (saints)’ and while mentioning this word he pointed to you (Shah Waliullah).” After this, he taught me

the method of performing dhikr (remembrance).

الحديث الثلاثون بلغني عن سیدی العم أنه قال رأيت النبی صلی الله علیه وسلم
فی النوم فلم یزل یدنینی منه حتی صرت نفسه

میرے محترم چاچا نے فرمایا ” میں نے خواب میں حضور صلی اللہ علیہ وسلم کی زیارت کی اور وہ مجھے اپنے
قریب کرتے گئے یہاں تک کہ میں آپ کا ہی وجود بن گیا۔“ (یعنی فنا فی الرسول کا مقام پایا)

Thirtieth Hadith : My respected uncle informed me, “ I saw the Prophet ﷺ in dream, and he ﷺ kept on bringing me close to himself till I became like him .”

‘[Fana fi Rasool’ – ‘Annihilation in the Messenger’. It is one of the stages in the in the path of tareeqat. At this point, the seeker is pervaded by an overwhelming love for the Holy Prophet Muhammad ﷺ. This is a love, which is greater than anything he has yet experienced. The Holy Prophet ﷺ becomes dearer to him than his own life . Abdullah ibn Hisham ؓ reports, “We were with the Prophet and he held Umar ibn Al-Khattab’s ؓ hand. Umar ؓ said to him, ‘Messenger of God! I love you more than anyone and anything else, apart from myself.’ The Prophet ﷺ said to him, “By Him who holds my soul in His hand, this will not do, unless you love me more than you love yourself.” Umar ؓ said: ‘Well, now you are indeed dearer to me than my own self.’ The Prophet ﷺ said, “Now, Umar, you have got it right.” (Bukhari).]

الحديث الحادى والثلاثون أخبرنى الشيخ أبو طاهر عن القشاشى أنه كتب

إلى النبى صلى الله عليه وسلم كتابا فى بعض حاجاته صورته يارسول الله صلى الله عليك وسلم أنت أقرب إلى منى أم هذا فبحق قربك منى وإن بعدت إلا ماشفعت فى وفى قضاء حاجتى كلها الدنيوية والاخرية لى ومن أحب أمين فلما كان بعد هذا بستة أشهر رأى السيد محمد بن علوى النبى صلى الله عليه وسلم فى المنام يقول سلم على أحمد القشاشى وبشره بالشفاعة ثم رأى النبى صلى الله عليه وسلم فى الليلة الآتية وقال سلم على أحمد القشاشى وقل له إنه جليسى فى الفردوس

شيخ ابو طاهر نے مجھے شیخ قشاشی کے حوالے سے بتایا ایک دن وہ مشکل میں تھے اور حضور صلی اللہ علیہ وسلم کی طرف ایک استغاثہ لکھا جس میں انہوں نے اپنی کچھ حاجتوں کے بارے میں لکھا۔ اس خط کا مضمون کچھ اس طرح تھا: اے اللہ کے رسول صلی اللہ علیہ وسلم کیا آپ مجھ سے قریب ہیں یا یہ استغاثہ۔ آپ اس استغاثہ کے صدقے میری شفاعت فرمائے۔ اس دنیا میں بھی اور آخرت میں بھی اور اس کے لئے بھی جو مجھے محبوب ہے۔ آمین۔ کون ہے جو مجھے آپ سے زیادہ محبوب ہو۔ چھ مہینے گزر گئے اور سید محمد بن علوی نے حضور صلی اللہ علیہ وسلم کو خواب میں دیکھا اور انہوں نے فرمایا ”میرا سلام امام احمد قشاشی کو پہنچاؤ اور اس کو میری شفاعت کی بشارت دو“۔ دوسری رات انہوں نے پھر حضور صلی اللہ علیہ وسلم کو خواب میں دیکھا اور انہوں نے فرمایا ”میرا سلام احمد قشاشی کو پہنچاؤ اور ان کو بتادو کہ وہ میرے ساتھ جنت میں ہوں گے۔“

Thirty First Hadith : Sheikh Abu Tahir told me on the authority of Al-Qashashi that, he wrote to the Prophet ﷺ a kind of letter or poem mentioning about some of his needs, the wording was like , “ Oh Messenger of Allah ﷺ are you closer to me or this letter? Because of this closeness, intercede for fulfilling all my needs in the world and

hereafter and whomever I love. Aameen. Who is more beloved to me than you are? Six months passed Syed Muhammad bin Alvi saw Prophet ﷺ in dream saying, “Convey my salaam to Ahmad Qashashi and give him glad tidings of my intercession.” Next night again he saw Prophet ﷺ in dream and he ﷺ said, “Convey my salaam to Ahmad Qashashi and inform him that he will be my companion in paradise”

[Shafa'ah - Intercession, means mediating for someone else to give him some benefit or ward off some harm. Amongst the great favours, Allah ﷻ has granted to our beloved Prophet Muhammad ﷺ is the Intercession (Shafa'ah) on the Day of Judgment. It is one of the distinctions and superiority of his excellence over the other Prophets. The Messenger of Allah ﷺ said, “On the Day of Judgment, I shall be leading all the Prophets be their spokesman and intercessor, but I do not say this by way of pride.” (Tirmidhi) It is lawful to request for intercession while standing on the holy grave of the Holy Prophet Muhammad ﷺ It is proved from the salaf that they requested for intercession while standing beside the holy grave of the Holy Prophet Muhammad ﷺ Many Hadiths report the holy Prophet Muhammad ﷺ as saying, “Whoever will pay a visit to my grave, my intercession will become due for him”. Based on the above-mentioned hadith it is lawful to pay a visit on the holy grave and request for intercession. As the holy Prophet Muhammad ﷺ is alive in his grave, which is supported from mutawatir Hadiths.]

الحديث الثاني والثلاثون أخبرني أبو طاهر أخبرنا الشيخ أحمد نخلى قال امرنى الشيخ عيسى بن كنان الخلوئى أن اكون خليفة له بمكة المكرمة وأن يجتمع عندى السادة الخلوئية بعد التهجد فيقرأوا الورد بقراتى وكنت أميل بنفسى- إلى طريقة السادة النقشبندية فثقل على مخالفة الشيخ عيسى- وصعب على الحال واستخرت الله تعالى وتوسلت بسيد المرسلين صلى الله عليه وسلم فيسر الله تعالى فى ذلك العام زيارة نبيه صلى الله عليه وسلم فلما وصلت إلى المدينة المشرفة نمت فى يوم الجمعة قبل الصلاة فرأيت فى المنام كأنى فى الروضة الشريفة من جهة رأس النبى صلى الله عليه وسلم قبالة الباب الذى بين المحراب والقبر فإذا أنا أرى النبى صلى الله عليه وسلم هو الخلفاء الأربعة رضى الله تعالى عنهم فى جهة القبلة فى زيادة سيدنا أمير المؤمنين عثمان بن عفان رضى الله تعالى عنه التى زادها فى المسجد فبادرت مسرعا بالوصول إلى النبى صلى الله عليه وسلم فقبلت يده الشريفة ثم أيدى الخلفاء واحداً بعد واحد فلما أتممت أخذ النبى صلى الله عليه وسلم بيده اليمنى وردنى إلى الروضة الشريفة والخلفاء معه وإذا هناك سجادة جديدة مثل الذى يصلى عليها الإمام فى المحراب مبسوطة عند رأس القبر الشريف محاذية للصف الأول فقال النبى صلى الله عليه وسلم لى هذه السجادة شيخ تاج اجلس عليها وهذا الشيخ تاج رحمه الله تعالى ونفعنا به فى الدنيا والاخره كان وليا لله عارفا به اقام بمكة المشرفة الى حلول ألف وأربعين من الهجرة مدة مديدة ومات بها قال الشيخ أحمد النخلى فهذه مشيخته منه صلى الله عليه وسلم لى خاصة وان كان هو صلى الله عليه وسلم شيخا لجميع المؤمنين والبس النخلى

الخرقة للشيخ أبي طاهر وأجاز له والبس ابو طاهر الخرقة لهذا الفقير وأجاز له

شیخ ابو طاهر نے مجھے بتایا کہ شیخ احمد نخلی نے کہا شیخ عیسیٰ بن کنان الخلقی نے مجھے جانشین بنایا کہ مکرمہ میں ان کے ساتھی تہجد کے بعد ملیں گے تاکہ میں ان کو خلوتی سلسلے کے اور اد پڑھاؤں۔ میرا دلی میلان نقشبندیہ سلسلہ کے اور اد کی طرف تھا مگر شیخ کے حکم کو توڑنا مشکل جانتا تھا۔ میں نے اللہ تعالیٰ کی طرف استخارہ کیا اور حضور صلی اللہ علیہ وسلم کو وسیلہ بنایا۔ اسی سال اللہ تعالیٰ نے مجھے حضور صلی اللہ علیہ وسلم کی زیارت نصیب فرمائی۔ پس جب میں مدینہ منورہ پہنچ گیا تو میں جمعہ کی نماز سے پہلے سو گیا پس میں نے خواب میں دیکھا کہ حضور صلی اللہ علیہ وسلم کہ روضہ اقدس میں ان کے سرہانے کی جانب اس دروازے کے سامنے موجود ہوں جو کہ قبر مبارک اور محراب کے درمیان موجود ہے۔ میں نے دیکھا کہ حضور صلی اللہ علیہ وسلم اور چاروں خلفاء قبلہ کی طرف اس حصے میں تشریف فرما ہیں جو بعد میں حضرت عثمان رضی اللہ عنہ کے دور میں مسجد میں شامل کیا گیا تھا۔ میں تیزی کے ساتھ حضور صلی اللہ علیہ وسلم کی طرف بڑھا اور ان کے ہاتھ مبارک کا بوسہ لیا اور ان کے بعد چاروں خلفاء کے ہاتھوں کا بوسہ لیا پھر حضور صلی اللہ علیہ وسلم نے میرا دایاں ہاتھ پکڑا اور روضہ اقدس کی طرف مجھے لے گئے۔ میں نے دیکھا کہ قبر مبارک کے سرہانے کی جانب سے پہلی صف کے برابر ایک نیا اور خوبصورت مصلیٰ بچھا ہوا ہے جیسا مسجد کے محراب کے پاس ہوتا ہے۔ حضور صلی اللہ علیہ وسلم نے فرمایا۔ یہ شیخ تاج الدین کا مصلیٰ ہے اس پر بیٹھ جاؤ۔ شیخ تاج الدین رحمۃ اللہ علیہ ہمیں اللہ ان کے وسیلے سے دنیا اور آخرت میں فائدہ مند کرے، اللہ کے ولی اور عارف تھے۔ آپ مکہ میں 1040ھ تک اقامت پذیر رہے اور پھر اس شہر میں وفات پائی۔ شیخ احمد نخلی فرماتے ہیں کہ اگرچہ حضور صلی اللہ علیہ وسلم تمام مسلمانوں کے مرشد ہیں مگر میرے لئے آپ نے خصوصی مسند عطا کیا۔ شیخ احمد نخلی نے شیخ ابو طاهر کو خرقة پہنایا اور اجازت مرحمت فرمائی۔ شیخ ابو طاهر نے اس فقیر (شاہ ولی اللہ) کو خرقة پہن کر اجازت بخشی۔

Thirty Second Hadith : Abu Tahir told me that Sheikh Ahmad Nakhli said, “Sheikh Isa bin Kinan al-Khalwati told

me to be his successor in Makkah Al-Mukarramah, where his companions may meet with me after tahajjud so that I will teach them the recitations of Khalwati sect. In my heart of hearts, I liked the recitations of Naqshbandi sect but simultaneously violating the orders of Sheikh was difficult for me. Therefore, I invoked Allah Almighty and made the Prophet ﷺ as intercessor. Therefore, Allah Almighty blessed me with the seeing of his Prophet ﷺ in the same year. When I arrived at Madinah, I slept on Friday before Friday prayer, and I saw in a dream. I was near the holy grave on the side of the head of the Prophet ﷺ at the door between the ‘Mehrab’ (where imam stands while leading the prayer) and the grave. I saw the Prophet ﷺ and the four caliphs ؓ, in the direction of the qiblah in the extension area of masjid, which was constructed by Uthman ؓ. I rushed towards the Prophet ﷺ and kissed his hand followed by the hands of all the four caliphs. The Prophet ﷺ took me by my right hand towards his ‘Rauza’ and the four caliphs accompanied. I saw along the head end of the grave along the first row for prayers a new beautiful prayer mat was laid down as is usually present near the Mehrab of masjids. The Prophet ﷺ said, “This is the prayer mat of Sheikh Taj. Sit on it” Sheikh Tajdin (may Allah bless us because of him in this world and next) was a great saint (Wali) and gnostic (Arif). He stayed in Makkah until 1040 AH. He stayed there for quite some time and then passed away in the same city. Sheikh Ahmad Nakhli said that although the Prophet ﷺ is the mentor (sheikh) of all the Muslims but his providing me this stature was special for me. Sheikh Ahmad Nakhli adorned Sheikh Abu Tahir with the special robe and permission and Sheikh Tahir adorned the

slave (Waliullah) with the robe and gave me permission (to enter people into to the lineage).

الحديث الثالث والثلاثون أخبرني الشيخ أبو طاهر قال أخبرنا الشيخ أحمد النخلى قال أخبرنا الشيخ السيد السند أحمد ابن عبد القادر قال أخبرنا الشيخ جمال الدين القيروانى عن الشيخه الشيخ يحيى الخطاب المالكي قال أخبرنا عمى الشيخ بركات الخطاب عن والدى عن جدى الشيخ محمد بن عبد الرحمن الخطاب شارح مختصر الخليل قال مشينا مع شيخنا العارف بالله تعالى الشيخ عبد المعطى التونسى لزيارة النبی صلی الله عليه وسلم فلما قربنا من الروضة الشريفة ترجلنا فجعل الشيخ عبدالمعطى يمشى خطوات ويقف حتى وقف تجاه القبر الشريف فتكلم بكلام لم نفهمه فلما انصرفنا سألناه عن وقفاته قال كنت أطلب الإذن من رسول الله في القدوم عليه فإذا قال لى اقدم قدمت ساعة ثم وقفت وهكذا حتى وصلت إليه فقلت يارسول الله أكل مارواه البخارى عنك صحيح فقال صحيح فقلت له أرويه عنك يارسول الله صلى الله عليه وسلم قال اروه عنى وقد أجاز الشيخ عبدالمعطى — نفعا الله تعالى به - الشيخ محمدا الخطاب أن يرويه عنه وهكذا كل واحد أجاز من بعده وأجاز السيد أحمد بن عبد القادر للنخلى يرويه عنه بهذا السند وأجاز النخلى لأبى طاهر وأجاز أبو طاهر لنا قلت ووجدت هذا الحديث بخط الشيخ عبد الحق الدهلوى بإسناد له عن الشيخ عبدالمعطى بمعناه وفيه فلما فرغ من الزيارة وما يتعلق بهأسأله أن يروى عنه صلى الله عليه وسلم صحيح البخارى وصحيح مسلم فسمع الإجازة من النبی صلی الله عليه وسلم فذكر

شیخ ابو طاہر نے مجھے بتایا کہ ان کو شیخ احمد نخعی نے خبر دی اور سید السند احمد بن عبد القادر نے انہیں بتایا، ان کو شیخ جمال الدین نے بتایا اور ان کو مرشد یحییٰ خطاب مالک نے اطلاع دی ہمیں خبر دی خطاب مالکی نے، ان کو خبر دی ان کے والد نے، انہیں خبر دی ان کے والد نے انہیں خبر دی ان کے والد شیخ محمد عبد الرحمن حسن الخطاب نے جو شارح ہیں ’مختصر الخلیل‘ کے، انہوں نے فرمایا ہم اپنے شیخ عارف باللہ عبد المومن التوئی رحمہ اللہ علیہ کے ساتھ حضور صلی اللہ علیہ وسلم کی زیارت کے لئے روانہ ہوئے۔ جب ہم روضہ اقدس کے قریب پہنچنے والے تھے تو ہم پیدل چلنے لگے۔ شیخ توئی کچھ قدم چلتے تھے اور رک جاتے تھے پھر قدم اٹھاتے تھے اور رک جاتے تھے یہاں تک کہ ہم روزے اقدس پر پہنچ گئے اور وہاں پر انہوں نے کچھ باتیں کی جو میری سمجھ میں نہ آئی۔ پھر میں نے شیخ سے ان کے رکنے کی وجہ پوچھی تو انہوں نے فرمایا میں حضور صلی اللہ علیہ وسلم سے اندر آنے کی اجازت طلب کر رہا تھا جب اجازت ملتی تو قدم اٹھاتا ورنہ رک جاتا۔ ایسا ہی کرتا رہا یہاں تک کہ آپ صلی اللہ علیہ وسلم کے پاس پہنچا۔ میں نے کہا کہ اللہ کے رسول صلی اللہ علیہ وسلم جو حدیثیں امام بخاری نے آپ سے روایت کی ہیں کیا وہ صحیح ہیں تو انہوں نے فرمایا وہ صحیح ہیں پھر میں نے ان سے درخواست کی کہ مجھے اجازت دیجئے کہ میں وہ روایت کروں انہوں نے اجازت دی۔ پھر شیخ عبد الباقی نے شیخ محمد الخطاب کو اجازت دی کہ ان سے روایت کریں اور اسی طرح ہر ایک دوسرے کو اجازت دیتا رہا۔ شیخ احمد بن عبد القادر رحمۃ اللہ علیہ نے شیخ نخعی کو سند کے ساتھ روایت کرنے کی اجازت دی اور شیخ نے ابو طاہر کو اجازت دی اور انہوں نے مجھے اجازت دی۔ میں نے یہ حدیث شیخ عبد الحق دہلوی کی لکھی ہوئی دیکھی ہے اسی سند کے ساتھ لیکن اس میں اتنا اضافہ ہے کہ شیخ عبد المعطی نے حضور صلی وسلم کو دیکھنے کے بعد بخاری اور مسلم دونوں کتابوں کی صحت کے متعلق پوچھا تھا اور انہوں نے تصدیق کرتے ہوئے ان کو اجازت دی تھی کہ وہ صحیح مسلم کو بھی روایت کر سکتے ہیں۔

Sheikh Ahmad Al-Nakhli narrated from Sheikh Al-Sayyid Al-Samad Ahmad Ibn Abdul-Qadir who narrated from Sheikh Jamal Al-Din Al-Qeerwani who narrated from Sheikh Yahya Al-Khattab Al-Maliki who narrated from his uncle Sheikh Barakat Al-Khattab Maliki who narrated from his father who in turn narrated from his father Sheikh Muhammad Abdul Rahman Al-Khattab, who wrote the explanation of the “Al Mukhtasar Al Khalil.” He said, “We went along with our mentor Sheikh Abdul Muti-Tunisi to visit the Prophet ﷺ. When we approached the holy grave we started walking on foot, Sheikh Abdul Muti-Tunisi would take a few steps and stop and again did the same till we reached near the holy grave. There he said some things, which I could not understand. Then I asked Sheikh reason for stopping while walking, to which he said, “I was asking permission from the Messenger of Allah ﷺ to come to him, so if he said to me, Come, I took steps otherwise I paused until I reached him, and said, O, Messenger of Allah ﷺ what Al-Bukhari narrated from you is correct, he said, It is correct. Then I requested him for the permission to narrate from him, he replied, do so.” And Sheikh Abd al-Mu’ti permitted Sheikh Muhammad al-Khattab to narrate it from him, and this is how each one authorized a person after him. Sayyid Ahmad bin Abdul Qadir permitted Sheikh Nakhli to narrate with this chain of narration, and al-Nakhli permitted to Abu Tahir and Abu Tahir permitted me. I found the hadith in the handwriting of Sheikh Abdul Haq Dehlawi with this chain of transmission with an addition that Sheikh Abd al-Mu'ti after seeing the Prophet ﷺ asked him about the authenticity of both Sahih Bukhari and Sahih Muslim, which the Prophet ﷺ

authenticated and permitted him to narrate Sahih Muslim as well.

الحديث الرابع والثلاثون أخبرنا أبو طاهر عن الشيخ أحمد النخلى عن البابلي عن سالم عن النجم الغيطي عن الشمس محمد بن محمد بن عثمانى أنه رأى النبي صلى الله عليه وسلم في مكة قرأ عليه أول سورة النحل فأجازه كل لراويه رواية سورة النحل وسائر القرآن وأجاز لنا أبو طاهر

ابوطاهر نے ہمیں بتایا کہ ان کو اجازت دی شیخ احمد نخلی نے جن کو اجازت دی بابلی نے جن کو اجازت دی سالم نے جن کو اجازت دی نجم غیطی نے جن کو اجازت دی شمس محمد بن محمد بن عثمانی نے کہ انہوں نے خواب میں حضور صلی اللہ علیہ وسلم کی زیارت کی مکہ میں اور سورہ نحل کا ابتدائی حصہ پڑھا۔ حضور صلی اللہ علیہ وسلم نے ان کو سورہ نحل اور پورا قرآن پڑھنے کی اجازت دی، ابوطاهر نے ہمیں اجازت دی۔

Thirty Fourth Hadith : Abu Tahir told us on the authority of Sheikh Ahmad Al-Nakhli who on the authority of Al-Babli who on the authority of Salem who on the authority of Al-Najm Al-Ghiti. It was reported by Shams Muhammad bin Muhammad bin Al-Othmani that he saw in dream the Prophet ﷺ in Makkah and recited the initial part of Surah An-Nahl and permitted him to recite Surat Al-Nahl and the rest of the Quran, Abu Tahir permitted us.

الحديث الرابع والثلاثون أخبرنا أبو طاهر عن الشيخ أحمد النخلى عن البابلي

عن سالم عن النجم الغيطي عن الشمس محمد بن محمد بن العثماني أنه رأى النبي صلى الله عليه وسلم في مكة وقرأ عليه أول سورة النحل فأجازه كل لراويه رواية سورة النحل وسائر القرآن وأجاز لنا أبو طاهر

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الحديث الخامس والثلاثون شابكنى السيد عمر بن بنت الشيخ عبدالله بن سالم وقال شابكنى جدى وقال شابكنى الشيخ محمد بن محمد بن سليمان وقال شابكنى فمن شابكنى دخل الجنة إذ بذلك شابكنى شيخنا الجزائرى وبذلك شابكه أبو عثمان المقرئ وبذلك شابكه السيد أحمد حجي وبذلك

شابکہ أبو سالم التازی عن سیدی صاح الزواوی عن عز الدین بن جماعة عن
 الشیخ محمد شیرین عن الشیخ سعد الدین الزعفرانی عن والده محمود الزعفرانی عن
 أبی بکر السیواسی وناصر الدین علی بن أبی بکر ذی النون الملیطی وهما عن
 محمد ابن إسحاق القونوی عن الشیخ الأكبر محی الدین بن العربی عن الشیخ أحمد
 بن مسعود بن شداد المقرئ الموصلی عن الشیخ علی ابن محمد الحایکی الباهری
 عن الشیخ أبی الحسن علی الباغوزاری قال رأیت رسول الله صلی الله علیه وسلم فی
 المنام فشبک أصابعه باصابعی وقال یا علی شابک فی فم شابک فی دخل الجنة
 ومازال یعد حتی وصل الی سبعة ثم استیقظت واصابعی فی أصابع رسول الله صلی
 الله علیه وسلم قال الشیخ التازی کذا ینبغی من شابک أحدا أن یقول شابک فی
 فم شابک فی دخل الجنة

مشابکہ کیا مجھ سے عمر بن شیخ عبداللہ بن سالم نے انہوں نے کہا مشابکہ کیا مجھ سے میرے دادا نے اور
 انہوں نے کہا مشابکہ کیا شیخ محمد بن محمد بن سلمان نے جس نے کہا مشابکہ کرو مجھ سے، جس نے ایسا کیا یا وہ جنت
 میں جائے گا اور شیخ جزائری نے مشابکہ کیا أبو عثمان مقری سے اور اس نے مشابکہ کیا سید أحمد حبی سے اور اس نے
 مشابکہ کیا أبو سالم تازی سے اور اس نے مشابکہ کیا سید صاح الزواوی سے اور اس نے مشابکہ کیا عز الدین بن
 جماعة سے اور اس نے مشابکہ کیا شیخ محمد شیرین سے اور اس نے مشابکہ کیا شیخ سعد الدین زعفرانی سے اور اس نے
 مشابکہ کیا اپنے والد محمود زعفرانی سے اور اس نے مشابکہ کیا ابی بکر سیواسی اور ناصر الدین علی بن ابی بکر ذی نون
 ملیطی سے اور انہوں نے مشابکہ کیا محمد ابن إسحاق قونوی سے اور اس نے مشابکہ کیا شیخ اکبر محی الدین بن عربی
 سے اور اس نے مشابکہ کیا شیخ أحمد بن مسعود بن شداد مقرئ موصلی سے اور اس نے مشابکہ کیا شیخ علی ابن محمد
 الحایکی باہری سے اور اس نے مشابکہ کیا شیخ ابی الحسن علی الباغوزاری سے، اس نے کہا میں نے دیکھا حضور صلی اللہ

علیہ وسلم کو خواب میں اور انہوں نے اپنی انگلیاں میری انگلیوں میں ڈالتے ہوئے فرمایا ”مجھ سے مشابکہ کرو جس نے مجھ سے مشابکہ کیا وہ جنت میں داخل ہوگا۔ جس نے مجھ سے کرنے والے سے مشابکہ کیا وہ جنت میں داخل ہوا“ اور آپ نے سات تک گنا۔ اتنے میں میری آنکھ کھلی اور میں نے دیکھا میری انگلیاں حضور صلی اللہ علیہ وسلم کی انگلیوں میں تھیں۔ شیخ تعظیم نے فرمایا جو کوئی کسی سے مشابکہ کرے تو اسی طرح کہے ”مجھ سے مشابکہ کر، جس نے مجھ سے مشابکہ کیا وہ جنت میں داخل ہوا۔“

Thirty Fifth Hadith : ‘Shabaka’ (Shaking hands with clasping and intertwining fingers with each other) with me Umar bin Bint Sheikh Abdullah bin Salim, who said, “Shabaka with me my grandfather, who did so with Sheikh Muhammad bin Muhammad bin Suleiman, who said “Shabaka with me, whoever does so will enter heaven.” While saying this our Sheikh Jazairi did this, same did Abu Othman Al-Maqri who did same with Abu Salem Al-Tazi who did so with Syed Salih Zumadi who did so with Azizudeen Bin Jamaah who did so with Sheikh Muhammad Shireen who did so with Sheikh Saad Al-Din Al-Zafarani who did so with his father Mahmoud Al-Zafarani who did so with Abu Bakr Al-Siwasi who did so with Nasir udeen Ali Bin Abi Bakr Dhi Nun Al-Meliti, who did so with Muhammad Ibn Ishaq Al-Qunawi who did so with Sheikh Al-Akbar Mohidin Ibn Al-Arabi, who did so with Sheikh Ahmad Bin Masoud Bin Shaddad Al Maqri Al-Mawsili who did so with Sheikh Ali Ibn Muhammad al-Haqi al-Bahri who did so with Sheikh Abu-al-Hasan Ali Baghouzari (may Allah bless all) who said, “I saw the Messenger of Allah ﷺ in a dream, and he clasped his fingers with my fingers and said, “Ali, clasp your fingers with mine whoever does so with me

entered Paradise. Whoever does so with a person who has done similarly will enter paradise and he was counting, when he reached until seven then I woke up. My fingers were in the fingers of the Messenger of Allah ﷺ Sheikh Al-Tazi said, “Thus, someone who clasps fingers should say, “One who clasps fingers with mine will enter paradise” .

الحديث السادس والثلاثون شافہنی أبو طاهر عن أبيه الشيخ إبراهيم الكردي عن الشيخ أحمد القشاشي عن أخيه في الطريق الشيخ أحمد القلقشندي الميقاتي أنه رأى في المنام أنه دخل مع شيخه الشيخ أحمد الشناوي الحجرة الشريفة وسلم على رسول الله صلى الله عليه وسلم قال القلقشندي فسأل شيخنا النبي صلى الله عليه وسلم فقال يا رسول الله من أقرب الناس إلى الله تعالى فقال صلى الله عليه وسلم من استهلك ذاته وصفاته في صفاته قلت هذا هو بعينه مضمون قول النبي صلى الله عليه وسلم فإذا أحببته كنت سمعه الذي يسمع به الحديث

مشافہ کرایا مجھ کو ابو طاهر نے سے اپنے والد شیخ ابراہیم کردي اور انہوں نے مشافہ کیا شیخ احمد قشاشی سے اور انہوں نے مشافہ کیا اپنے مرشد بھائی شیخ احمد قلقشندي ميقاتي سے انہوں نے فرمایا کہ میں نے خواب میں دیکھا میں اپنے شیخ احمد شناوی کے ساتھ حجرہ مبارک میں داخل ہوا اور حضور صلی اللہ علیہ وسلم کو سلام پیش کیا۔ میرے شیخ نے عرض کیا: یا رسول اللہ، اللہ تعالیٰ سے قریب ترین کون شخص ہے۔ انہوں نے فرمایا: جس نے اپنی ذات و صفات کو اللہ کی ذات و صفات میں فنا کیا۔ میں نے کہا ہاں یہ تو بالکل اس حدیث کا خلاصہ ہے ” اور جب میں اپنے بندے سے محبت کرنے لگتا ہوں تو اس کے کان بن جاتا ہوں جس سے وہ سنتا ہے۔“

Thirty Sixth Hadith: Abu Tahir did my ‘mushafaha’ with his father Sheikh Ibrahim al-Kurdi who did so with Sheikh

Ahmad al-Qashashi who did so with Sheikh Ahmad al-Qalqashandi al-Miqati who said, that he saw in a dream he and his sheikh, Sheikh Ahmad al-Shennawi, entered the honorable room (where Prophet is laid to rest) and greeted the Messenger of Allah ﷺ . He asked, “O Messenger of Allah! Who is closest to Allah?” He ﷺ said, “One who has annihilated himself and his attributes in those of Allah.” I said, “This is exactly what the Prophet ﷺ said in a hadith, “When I (Allah) love him (my slave), I become his ears with which he hears”.*

**[Abu Hurairah ؓ narrated that the Messenger of Allah ﷺ said, Allah ﷻ said, “Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him. (Bukhari)]*

الحديث السابع والثلاثون شافهني أبو طاهر عن أبيه قال أروى سورة الفاتحة

وأوائل البقرة عن القشاشي بقراءته على النبي صلى الله عليه وسلم في المنام

مجھے ابو طاہر نے مشافہ کرایا اپنے والد سے اور انہوں نے فرمایا میں سورہ فاتحہ اور سورہ بقرہ کا ابتدائی حصہ شیخ قشاشی کے طریقے سے پڑھتا ہوں جیسے کہ انہوں نے حضور صلی اللہ علیہ وسلم سے خواب میں پڑھا تھا۔

Thirty Seventh Hadith : Abu Tahir did my ‘mushafaha’ with his father, who said, “I recite Surat Al-Fatiha and initial part of Al-Baqarah on the authority of Al-Qashashi by reciting it on the pattern of the Prophet ﷺ in a dream”.

الحديث الثامن والثلاثون شافہنی أبو طاہر عن أبيہ قال أروى سورة إذا زلزلت عن الفقيه المقرئ الشيخ تقي الدين عبد الباقي الحنبل بقراءته في المنام على رسول الله صلى الله عليه وسلم ثم سماعه لها منه صلى الله عليه وسلم

مشافہ کرایا مجھ کو ابو طاہر نے اپنے والد سے اور انہوں نے فرمایا میں نے سورہ اذا زلزلت شیخ تقی الدین سے ایسے پڑھی جیسے انہوں نے خواب میں حضور صلی اللہ علیہ وسلم سے پڑھی اور سنی تھی۔

Thirty Eighth Hadith : Abu Tahir did my ‘mushafaha’ with his father, he said, “I narrate a surah ‘Iza zulzilal’ on the authority of the revered jurist Sheikh Taqi al-Din Abd al-Baqi al-Hanbal as he recited and listened in presence of Prophet ﷺ in a dream”.

الحديث التاسع والثلاثون شافہنی أبو طاہر عن أبيہ قال أروى سورة الكوثر سماعا وقراءة من العارف بالله الشيخ محمد بن محمد الدمشقي سماعه

وقراءته لها في المنام على رسول الله صلى الله عليه وسلم

مشافہ کرایا مجھ کو ابو طاہر نے اپنے والد سے اور انہوں نے فرمایا ”میں نے سورہ کوثر پڑھی اور سنی عارف باللہ شیخ محمد بن محمد دمشکی اور اسی طرح روایت کرتا ہوں جیسے انہوں نے حضور صلی اللہ علیہ وسلم کے سامنے پڑھی اور سنی۔“

Thirty Ninth Hadith: Abu Tahir did my ‘mushafaha’ with his father, he said, “I narrate Surat Al-Kawthar by listening and reciting from the Knower of Allah, Sheikh Muhammad bin Muhammad al-Dimashqi who heard and recited it in a dream before Messenger of Allah ﷺ”.

الحديث الأربعون أخبرني أبو طاهر عن أبيه عن القشاشي عن الشناوي عن والده الشعراوي عن شيخ الإسلام زكريا عن شرف الدين أبي الفتح المراغي عن شرف الدين إسماعيل الجبرقي الزبيدي العقيلي عن علي بن عمر الواني عن أستاذ التحقيق محي الدين محمد بن علي بن عربي أنه قال في المبشرات رأيت وأنا بمكة رسول الله صلى الله عليه وسلم بين باب الجياد وباب الحزورة ومحمد بن خالد الصدفي التلمساني يقرأ عليه كتاب البخاري فلما أكمل المجلس أخرج رسول الله يديه واستقبل الركن اليماني قال اللهم أسمعنا خبرا واطلعنا ورزقنا الله العافية وأدامها لنا وجمع الله قلوبنا على التقوى لما يحب ويرضى فهذه أربعون حديثا من المبشرات تيسر جمعها في هذه الرسالة بعون الله تعالى

مجھے خبر دی ابو طاہر نے اپنے والد سے، انہیں خبر دی قشاشی نے، خبر دی انہیں شناوی نے، انہیں خبر دی

انکے والد شعر اوی نے انہیں خبر دی شیخ الاسلام زکریا نے انہیں خبر دی شرف الدین ابی الفتح مراغی نے، انہیں خبر دی شرف الدین اسماعیل جرتی زبیدی العقیلی نے انہیں خبر دی علی بن عمر الدوانی نے انہیں خبر دی استاذ تحقیق محی الدین محمد بن علی بن عربی نے، انہوں نے دیکھا ”میں مکہ مکرمہ میں ہوں اور حضور صلی اللہ علیہ وسلم باب الجیاد اور باب الخدور کے درمیان موجود ہیں اور محمد بن خالد صدفی تلمسانی ان کے سامنے بخاری پڑھ رہے ہیں، جب وہ فارغ ہوئے تو حضور صلی اللہ علیہ وسلم نے اپنا رخ رکن یرمائی کی طرف کیا اور آپ نے ہاتھ اٹھائے اور فرمایا ”اے اللہ ہم نے اچھی باتیں سنیں اور ہمیں آگاہی ہوئی ہمیشہ عافیت اور سکون عطا فرما اور ہمارے دلوں میں پرہیزگاری ڈال جس سے آپ محبت کرتے ہیں اور راضی ہوتے ہیں۔“

Fortieth Hadith: Abu Tahir told me, on the authority of his father, on the authority of al-Qashashi, on the authority of al-Shennawi, on the authority of al-Saharawi, on the authority of Sheikh al-Islam Zakaria, on the authority of Sharaf al-Din Abi al-Fath al-Maraghi, on the authority of Sharaf al-Din Ismael al-Jabrati al-Zubaidi al-Aqili, on the authority of Ali bin Umar al-Wani, on the authority of Muhyiddin Muhammad bin Ali bin Arabi, he said in ‘Mubashiraat’, “I saw while I was in Makkah, the Messenger of Allah ﷺ between Bab al-Jiyad and Bab al-Hazura, and Muhammad bin Khalid al-Sadafi al-Tulmasani, reading the book of al-Bukhari before him. When his session was completed, the Messenger of Allah ﷺ took out his hands, faced the Yemeni corner, and said, “Oh Allah, I heard conversation and came to know about it. May Allah grant us wellness and perpetuate it for us, and Allah gather our hearts to piety which He loves and pleases.”

These forty good hadiths are among the glad tidings and

it was easy to collect in this booklet with the help of Allah Almighty.

یہ چالیس حدیثیں مبشرات میں ہیں جنکو میں نے اس مختصر رسالے میں جمع کیا ہے اور یہ سب کچھ اللہ تعالیٰ کی تائید سے ہوا۔

فهذه اربعون حديثا من المبشرات تيسر جمعها في هذه رسالة بعون الله
تعالى و نلحقها خاتمه

(1) اخبرني سيدى الوالد انه راى فى المنام سيدنا زكريا عليه الصلاه والسلام فلقنه الذكر باسم الذات على وفق الطريقة النقشبندية ولقنى كمالقنه
میرے والد گرامی نے مجھے بتایا انہوں نے خواب میں سیدنا زکریا علیہ الصلوٰۃ والسلام کی زیارت کی۔
حضرت زکریا علیہ السلام نے انہیں اسم ذات کا ذکر نقشبندیہ طریقہ کے مطابق تلقین فرمائی۔ پھر والد گرامی نے
مجھے اسی انداز میں تلقین فرمائی جس انداز میں انہیں حضرت زکریا علیہ السلام نے تلقین کی تھی۔

My respected father told me that he saw in a dream Sayyidna Zakaria ﷺ and he taught him the method of remembrance of the name of Allah according to the Naqshbandi way, and he in turn taught me as he was instructed.

(2) رأيت فى المنام قوما تشاجروا فيما بينهم وتضاربو وتشاتموا وتمثل حالهم
ذلك حيوانا الشبيه بالضب فاخذت قصبة لاقتله بها واشتدَّت خلفه فالتفت الى

وقال ان قتلتنی تمثل الشر حیوانا اشد شرا منی فرعبت منه والتجات الی سیدنا لوط علیه الصلاه والسلام فتحدث معی ساعه وآسنی حتی ذهب عنی ما کنت اجدہ فی نفسی وکان من جملة حدیثہ حینئذ ان قال انما کنا معشر الرسل ننہی الامم عن مثل هذه الشرور التی اذا وجدت لا تزول ابدان ما تنقلب من طور الی طور ومن صورة الی صورة

میں نے خواب میں ایک قوم کو دیکھا جو آپس میں جھگڑ رہے تھے ایک دوسرے کو مار اور گالم گلوچ کر رہے تھے۔ ان کی حالت نے اپنا نک گوہ (ایک جانور) کی شکل اختیار کر لی۔ میں نے ایک بانس کا ڈنڈا اسے مارنے کے لئے ہاتھ میں لیا اور تیزی کے ساتھ اس کے پیچھے دوڑ پڑا وہ میری طرف متوجہ ہو کر گویا ہوا۔ اگر تم مجھے قتل کر ڈالو گے تو شر مجھ سے کسی بھی جانور کی شکل اختیار کر لے گا۔ میں اس کی گفتگو سن کر گھبرا گیا۔ میں نے حضرت لوط علیہ الصلاۃ والسلام کے پاس پناہ لی انہوں نے کچھ دیر میرے ساتھ گفتگو کی اور مجھے مانوس کیا یہاں تک کہ میرے دل میں موجود دُور ختم ہو گیا۔ انہوں نے ایک بات یہ بھی منجملہ اس وقت فرمائی تھی۔ ہم انبیاء کی جماعت لوگوں کو ان جیسے شرور سے منع کرتے رہتے ہیں تاہم یہ شرور پھر بھی مستقل دنیا میں رہتے ہیں اور مسلسل ایک شکل سے دوسری شکل اور ایک حالت سے دوسری حالت اختیار کرتے رہتے ہیں۔

I saw in a dream people who were quarreling, killing and abusing each other. Their condition suddenly took the form of a goh (an animal). I took a bamboo stick in my hand and ran after it quickly to kill it. It turned its attention to me and said, "If you kill me, evil will take the form of an animal more horrible than me." I was terrified when I heard him talk. I took refuge with Prophet Luut ﷺ. He talked with me for a while and got me acquainted until the fear in my heart disappeared. He also said one thing at that time, "We, the

community of prophets, keep forbidding people from committing such evils, but these evils still remain permanently in the world and continue to take on one form after another and from one state to another.”

وعند هذا انتهت الرسالة والحمد لله أولا واطرا وظاهرا وباطنا تمت بعون الله الملك الوهاب والصلاه والسلام على رسوله محمد البشير بالشواب والنظير بالعقاب وعلى آله واصحابه يسير الحساب وأوتو الحكمة وفصل الخطاب

الحمد لله رساله الله تعالى کے فضل و کرم اور نصرت سے اپنے اعتقاد کو پہنچا۔ اول و آخر اور ظاہر و باطن میں اسی کے لیے تعریفیں ہیں۔ وہی ہے جو بادشاہوں کا بادشاہ اور تمام تر ظاہری، باطنی صلاحیتوں سے نوازنے والا ہے۔ صلاۃ و سلام ہو حضرت محمد رسول اللہ صلی اللہ علیہ وسلم پر جو ثواب کی بشارت دینے والے سزاؤں سے خبردار کرنے والے ہیں ان کی آل پر اور ان کے اصحاب پر بھی جن کو ہکا حساب ہو گا جن کو حکمت عنایت کی گئی اور بات کرنے کا سلیقہ اور ملکہ بھی۔

All the Praise is due to Allah alone. This booklet came to an end with the grace and help of Allah. All the Praises are for Allah in the beginning and in the end and both apparent and hidden. He is the King of kings and the Bestower . Peace and blessings be upon the Prophet Muhammad, who gave glad tidings of rewards and warned of punishments , and blessings be on his family and his companions, who will be given a light reckoning, and who have been bestowed with wisdom and ability of special speech.